

THE ACADEMY.

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theologian. I pass over a few other books of importance simply on the ground that they are either less comprehensive or less constructive than the above, and once more emphasise the crying need which exists for good introductory books, from different critical and theological points of view; on these two great departments of Old Testament study.

It may be added that while writing these lines I have received a copy of a work which, for ordinary students, is at once a good provisional substitute for a history of the growth of the Old Testament literature and a readable introduction to Old Testament critical problems—Prof. Wildeboer's *De Letterkunde des Ouden Verbonds*, &c. It is, I understand, likely to be translated into German, and so, to readers of German and Dutch, I cordially recommend it as a work of high educational value.

Mr. Montefiore has now added one more to our list of "comprehensive" books. He speaks depreciatingly of his qualifications, but so must every one do who takes up such a difficult subject. No one who is acquainted with Mr. Montefiore's critical and theological essays can doubt that his selection by the Hibbert Trustees was fully justified. His critical views, so far as one can see from this volume, are those of advanced critics in general; and one of his main objects is to prove the accuracy of the literary analysis by the historical intelligibility of the view of the religious development of Israel based upon it. I cannot here enter into a full criticism of the book; but I may venture to say that this object, at any rate, has in a high degree been attained, and that the book is indispensable to all who are interested in the historical study of religion. No more lucid and instructive theological handbook is known to me. Whether it is a manifesto of the Darwinian philosophy (?), I must leave others to determine. It belongs, at any rate, to that class of books which, not less truly than the works of Darwin, contribute to a sound philosophy of development, and it will aid powerfully in strengthening the historic sense of young students. Of course, however, by "development" Mr. Montefiore does not mean progress in a straight line. He is well aware of the law of reaction; he also allows quite room enough for the initiative of personalities in advance of their age. No enlightened theologian therefore can object to his book. Abraham, indeed, is given up, at least as an historical figure. It was time that someone should confess the truth, which ought long ago to have found its way into our schools and colleges, though I almost wish that some use could have been made of the Abraham narratives in the historical sketch of later Israelitish religion. Moses, however, is treated with a fulness which, from a positive and from a negative point of view, is equally satisfactory. "Behind Moses," says Mr. Montefiore, "there stretches back the dark and limitless prehistoric age. But with Moses the historic period begins."

Our knowledge of this great personage may be much vaguer than Ebers, for instance (see his historical novel, *Joshua*), supposes, and some may deny that it can be called strictly

historical. But facts seen through a mist (and therefore seen incorrectly) are better than no facts at all; and a fact of reasonable inference it appears to be that "Moses" not only gave oral decisions at the desert sanctuary of Kadesh, but also in doing so deposited among his people the germ of the ethical monotheism of the Prophets. It is a comparatively unimportant matter, even from an "apologetic" point of view, to prove (if this be a hopeful critical problem) the Mosaic authorship of the Decalogue. All that a lover of historical religion need desire is (as I have said elsewhere) to be able to contradict the view that before the prophetic period the religion of the best men in Israel was essentially the same as that of Israel's nearest neighbours, Moab, Ammon, and Edom. Mr. Montefiore is of opinion that we can do this.

"Let us be satisfied," he says, "that at the fountain-head of Israel's religion there stood a man of high inspiration, or exalted genius, whose new and [comparatively] spiritual teaching, accepted, though ill-understood, by his people in the flush of a new-born enthusiasm, was destined to break forth, after a long period of danger and decay, into wider and more glorious developments" (p. 54).

It may perhaps be objected to Mr. Montefiore, that for a Hibbert lecturer he shows an undue anxiety for Moses. Let it be remembered, however, not only that he is in his own way a churchman, but that the great space between the Exodus and the appearance of Amos must be filled up somehow, and that Mr. Montefiore has critical grounds for thinking that the religion of Moses had an ethical complexion. I shall be interested to learn from the church papers how orthodox students and their teachers are impressed by Mr. Montefiore's first lecture. Addressing such persons I have myself admitted that the Decalogue (in an earlier form which cannot now be certainly reconstructed, and which must be more archaic than the form proposed by Ewald) may not improbably have come from Moses. But there is only a step between this view and Mr. Montefiore's complete denial of the Mosaic authorship of the Decalogue, just as there is but a step between the view that there are pre-Exilic elements in our Psalter which cannot with any certainty be determined, and my own complete denial of the pre-Exilic origin of any single Psalm (with the very doubtful exception of the xviiiith). The critical facts which we have to interpret are delicate and to some extent uncertain, and there must be different shades of critical opinion; we can afford to differ both with our neighbours and perhaps with our former selves.

I must not, however, accentuate any minute differences of opinion. I am entirely at one with Mr. Montefiore in his protest against Hermann Schultz's laconic and uncomprehending rejection of the theory put forward by Kuenen (*Religion of Israel*, i. 361) to account for the novel appearance of spiritual prophecy. Schultz's book (too tardily translated) is likely to be so much used by students that it is worth while to point out that the passage referred to (chap. x.) is written rather from a dogmatic than from a historical point of view. To

reject the help of the imagination in bridging over abrupt transitions makes a living conception of history impossible. If the persecution of Manasseh prepared the way for the deeper religious ideas of Jeremiah, why should not the persecution of Ahab have done a similar service to religion in the time between Elijah and Amos? Reject either hypothesis, and a connected history of the higher religion of Israel cannot be written.

I pass on to Isaiah. On the religious ideas of this royal prophet it would be difficult to speak with precision, without opening grave questions of higher criticism. The outlines of Isaiah's ministry are, however, correctly given, and Mr. Montefiore duly refers to the changes which passed over the form of the prophet's anticipations. On p. 132, Hoffmann's explanation of a difficult phrase in Isaiah i. 17 is referred to with approval. And yet, learned and ingenious as his argument is, it will, I fear, not satisfy philologists. Should we not correct *חַמְסֵי*, and render "chastise the violent man"? On the same page it might have been noticed that in Isaiah xxix. 13 the prophet actually calls the priestly *tōra* of Jerusalem a mere "precept of men that is taught." Shortly before this Mr. Montefiore refers to Isaiah's contemptuous word for idols, *elilim*. He need hardly, from his present point of view, attach so much importance to Nöldeke's etymology. How Isaiah explained the word is pretty obvious. A prophet who virtually explains *ariel* (Isaiah xxix.) as *ur el* (fire of God) could not help understanding *elilim* to mean "nonentities." In the sketch of Deuteronomy I notice with interest a criticism addressed to myself on p. 192. The hopefulness of the author (or authors) may no doubt have been exaggerated. More might have been said, without undue partiality, in praise of Jeremiah, whose influence on later times, even apart from his own real and reputed works, permits us to argue back to a great personality. I notice that Mr. Montefiore, with a cautious conservatism in which he follows Kuenen, argues against the more advanced criticism of Stade. I am by no means confident that this conservatism with which I heartily sympathise can be altogether maintained, or that Kuenen himself would have permanently maintained it. But to penetrate these secrets of an ancient literature, we must not have on hand either a comprehensive introduction or not less comprehensive Hibbert Lectures!

On Habakkuk, at any rate, it is now possible to speak more positively. This prophet need not any longer be included in the same class as Jeremiah's opponent, the false or unprogressive prophet Hananiah. Budde, taking a step in advance of the critical analysis of his predecessors, has shown that, putting aside the post-Exilic psalm in chap. iii., the subject of the prophecy is, not the overthrow of the Chaldaean power, but the Chaldaean destruction of Assyria, which at the present moment still tyrannises over Judah (see *Theol. Studien und Kritiken*, 1892, pp. 383-393). It is true Habakkuk does regard his own people as righteous (Hab. ii. 4), and thereby comes into conflict with

Jeremiah's late summary of his earlier prophecies; but he is conscious that "the law is torpid," and that "justice goeth not forth unto victory" (Hab. i. 4). In other words, he is still in the thrill of excitement caused by the reformation of Josiah, though he begins to be aware that the reformation is not as deep as he had perhaps hoped. Habakkuk is not as clear-sighted as Jeremiah seems to have been from the first; but, so far as his vision allowed, he saw truly. For it is psychologically probable enough, as I have tried to show elsewhere, that the defeat and death of Josiah ushered in a period of moral and religious retrogression, during which, if Habakkuk prophesied at all, he must have spoken very differently of the supposed "righteousness" of his countrymen.

Mr. Montefiore's treatment of Habakkuk is a specimen of his treatment of the Prophets in general. Not content with tracing the historical progress of religious thought in Israel, he criticises as reverently as possible the great leaders in that movement. This side of the book will doubtless give it popularity; and instead of blaming him for deviating from the strictest historical impartiality, I think that he deserves high praise. For I am sure that he would have preferred to leave such criticisms to the reader. It is only because the tradition of two thousand years has blinded men's eyes to the weak points in those religious heroes, that it is necessary for any who have "added to their faith knowledge" to help their less fortunate brethren. With more space at his command, I think that Mr. Montefiore's criticism might have been keener (nor would I except even the Second Isaiah from the ordeal) and his appreciations warmer. Upon no prophet has he bestowed more pains than upon Ezekiel, but, from excessive condensation, he does neither himself nor his subject full justice. But I think that there are few finer pages in his book than those in which, after mentioning that the Prophets of the eighth century "helped to produce a particularism narrower and more fatal than that which they had destroyed," and that "in this tragedy, of which Israel is the hero, the nations only too readily assumed the villain's part," he remarks:

"But these blemishes and imperfections of their teaching were as nothing to the greatness of the work which was accomplished by the Prophets for their own age and for posterity. Parallels to many of their noblest sayings can pretty easily be collected from other religious literatures, both of the East and of the West. Deeper appreciation and fuller discussion of the dark problems of human destiny are to be found among the thinkers of India, and, here and there, among the thinkers of Greece. Ignorant as the Prophets were of any bodily resurrection upon earth, still more of any spiritual life beyond the grave, a whole province of religious aspiration was cut off from them. . . . But no other teaching of the ancient world can show a similar grasp upon the essentials of true religion, with a like absence of refuse and of dross. . . . There was nothing esoteric about it, no inner mystery, which only the initiated might learn. If the doctrine, 'Seek Yahveh, seek goodness,' is elevated, it is also direct; it may be general, but all can understand it. Hence it is to the religion of

these men, free at once from superstition on the one hand, and from mystery on the other, that the monotheism of the modern world owes its origin and its form" (pp. 158-160).

Thus the Prophets of that early age succeeded to the high place occupied by Abraham in the orthodox histories of religion. To Amos, Hosea, and Isaiah three religions owe their origin—Judaism, Islam, and (in all its varied forms) Christianity. At the same time, the lecturer is not disposed to reform religion by throwing aside all subsequent developments. He admits, nay, he insists with warmth, that if the religion of Judaism was no "soulless deism," it was the Law which prevented it from becoming so; and if theologians succeed in forming a fairer estimate of "legalism," it will be in no slight degree owing to Mr. Montefiore's learned and eloquent exposition. He also tells us that He whom most moderns call Christ and the apostle Paul ("one of the greatest religious geniuses the world has ever seen," in spite of his "incorrect criticism" of the Law) triumphed over grave religious dangers "by bringing into more habitual and emphatic prominence the immanence of the Divine Spirit in the souls of men and the universal fatherhood of God."

And excellent as the earlier lectures are, the last four are still better, partly because the material is so much fuller, but also because of the lecturer's keen interest in the development of ideas. I am myself specially interested in the seventh lecture, in which much is said of the Hagiographa. I am in general accord with Mr. Montefiore, who sees that the boldest criticism is also the safest, and who is, I think, well aware that to admit the late date of a book in its present form does not involve denying that some of the elements which enter into its composition may be old. I am surprised, however, to find that it is "barely possible" to assign Isa. xi. 1-9 to the Persian period. Mr. Montefiore is so careful not to put forward personal guesses, that I cannot help wondering who has supported this view. The spirit of practical wisdom was in all ages needed by a king, and the passage referred to presents no special point of contact with late books.

The author of these Lectures is better aware than most English scholars of the many-sided character of Jewish development in the "legal" period. He gives some instructive hints on the conception of religion under the form of wisdom (p. 398), characteristic of a large circle of late Biblical writers, and calls attention to the "semi-intellectual element" in the phraseology of the earlier Prophets. I think, however, that a larger combination of causes must be recognised, and among these I cannot refuse to include indirect Zoroastrian influences. Prof. Max Müller's recently expressed views cannot be here discussed, but I may mention that the only new consideration offered by him (*Theosophy*, &c., pp. 52-56) makes against his (critically untenable) view that Zoroastrian monotheism was borrowed from the northern Israelites. There is, I think, only one way to set aside the hypothesis of possible Zoroastrian influences on the religion of the writers of Psalms and

Proverbs, and that is to deny the antiquity of any parallel part of the Avesta. This way is, happily, not chosen by Prof. Max Müller. Now, even in the Gāthas (the main part of which, at any rate, is substantially ancient, and represents ideas which were widely current when Psalms and Proverbs were written) we find that Zoroastrian religion had a strong intellectual element. The personified understanding of Ahura is synonymous with his spirit; and if we have to choose between holding that the "heavenly wisdom" of the Yasna is borrowed from the "wisdom" which Yahveh made from everlasting (Prov. viii. 22-31), and, supposing that the reverse of this be true, there can be no question which is the more critical course. All, however, that I contend for is that the prior existence of a strong intellectualistic current in Zoroastrian religion may have been among the causes of the appearance of a not less strong tendency in post-Exilic Jewish religion. And even if, by an excess of theological caution, this be denied, yet the historian of Jewish religion cannot refuse to use the facts supplied by the earlier (the Zoroastrian) religion to illustrate the growth of the later (the Jewish) religion. On the Zoroastrian analogies of other Jewish conceptions I have no space to dilate; but it is quite useless to refer, as someone has done, to Hermann Schultz's *Old Testament Theology* in opposition to these views, for the simple reason that German theologians in general are not much acquainted with the comparative history of religions. Nor have I space to do more than express high appreciation of the eighth and ninth lectures; the last is, no doubt, disproportionately full, and descends below the period marked out for the lectures, but for valid reasons. Two appendices are added—one on the date of the Decalogue, the other (contributed by Mr. Schechter) on legal evasions of the law in Rabbinical Judaism.

It is not often that a Jew takes up Old Testament studies at the point to which they have been brought by Christian scholars. Mr. Montefiore has done this in England; the lamented Isidore Loeb, amid many distractions and obstacles, essayed to do it in France. Loeb was, however, pursued by the idea that it was time for critical students in France to throw off the tyranny of German scholarship; he has tried to be independent, without any satisfactory result for that criticism which is, or should be, neither German, nor French, nor English, but international, though still for the most part carried on by German workers. Psychologically, there is much to interest one in these pages. But critically, those who have followed the researches of the last twenty years will not find much that is directly helpful. The stimulating passages which may, no doubt, be met with, derive their quality, not so much from their novelty, as from a certain piquancy of paradox, to which the author's Jewish origin and French surroundings have contributed in almost equal proportions. His main idea (which reminds one of Grätz and Renan, and is not without affinities to views of Lagarde's able young disciple, Rahlfs) is that among the

exiles in Babylonia a class of men arose who professed to be specially the servants of God and to be more faithful to Judaism than other Jews.

"They had made a vow of poverty and humility, and believed themselves destined to atone for the faults of the Jewish people, and to suffer for it in order to merit its deliverance. . . . It was they alone, or almost alone, who returned to Palestine, and they continued to live there as they had lived in Babylonia. Jewish Palestine had, therefore, dervishes, as it were, devoted to a life of piety, humble and poor by principle and by profession. They probably formed associations or confraternities; they called themselves the pious, the righteous, the poor, the humble. Under the Syrian domination they attained a preponderating influence, and lasted on even beyond the Maccabean period. Pharisaism is altogether penetrated with their doctrines."

In an elaborate study of the Psalter, Loeb collects the apparent references to these persons, and catalogues their ideas under headings. In the first appendix he shows that the Eighteen Benedictions of the Jewish liturgy are largely based on the Psalter and on Isaiah or Pseudo-Isaiah, and offers the conjecture that they were originally the prayer of these "dervishes." And in the second he collects the metaphors in which the dervish-poets gave such charming illustrations of their ideas.

The second part of the book is devoted to a somewhat less elaborate study of the second part of Isaiah, which turns out to be altogether post-Exilic. Is it not a resuscitated ancient Jewish dialectician who has penned that remarkable 18th section of Part ii. on the references to Cyrus?

"His compliments and his homage are addressed not so much to the Cyrus of history as to those of the future who are to deliver the Jews; and it is even not impossible that in reality his Cyrus is a Messianic, an idealised Cyrus, and not at all the veritable Cyrus. Thus, in the non-Jewish world, Cyrus would be that which David became among the Jews; he would be a sort of pagan counterpart of the Jewish Messiah."

It is not surprising that views such as these should have been warmly welcomed by M. Maurice Vernes, whose position as secretary of the Société des études juives must have brought him into close relations with the most active of its members, the lamented author of this posthumous work. The third part, relative to the poetical passages in the prose books of the Old Testament, might almost have been written by M. Vernes, who has already argued in the most elaborate manner that the Song of Deborah itself is a post-Exilic pseudonymous composition. It contains, no doubt, some sections which will commend themselves to critics who know better than Isidore Loeb how to unite boldness with caution, but which are not as complete philologically as could be wished. The author had intended to include a study on the "First Isaiah," many parts of which he believes are really pseudo-Isaianic. On the whole, apart from the personal interest of the book, its chief value consists in the careful summaries of exegetical data. The emendations of the text, so far as they are new, strike me as disappointing. Ps. xxii. 17 (c) is emended from Isa. xxxviii. 13; but

Olshausen and Bickell long ago saw the truth (c is a combination of two glosses). Even in such *minutiae* as these we cannot afford to neglect the Germans.

T. K. CHEYNE.

The Life and Work of John Ruskin. By W. G. Collingwood. In 2 vols. (Methuen.)

As a biographer, Mr. Collingwood, if not brilliant, is painstaking; and doubtless this is better. In some respects he seems to have been painstaking even to excess, and his book might have been less faulty if it had been written and completed more quickly. As it stands, judging by the varying style and manner of treating the subject, it has been written at such various times and under such different conditions as to lose some of its essential unity; and it appears, in a measure, to be a collection of records rather than a compacted book.

As to the style, it is a little bald sometimes; but of this we are the less disposed to complain after reading some passages of fancy writing—attempts at Ruskinian diction, we presume—which are to be found in the chapter called "A Love Story" and elsewhere:

"When he got the chance of separate conversation, a jibbing Pegasus plunged him into perverse and inconsiderate behaviour"; "He had the face that caught the eye, in Rome a few years later, of Keats' Severn, no mean judge surely of faces, and poets' faces"; "More than one fair damsel would have been willing enough to receive his suit."

The attempt at an easy descriptive style is hardly better: "Shall I take you for a visit there—to Brantwood as it was in those old times?" and so forth. On the other hand, Mr. Collingwood's best writing is excellent: compact, forcible, and unostentatious. For example:

"With all his intellectual independence, Mr. Ruskin was, and is, the least selfish of men. The fact has been obvious to many a one who has taken advantage of it, and scorned it as a weakness. But there have been people at all times to whom his character was more estimable than his genius; people like Miss Mitford, who wrote (early in this year 1847) that he was 'certainly the most charming person she had ever known.' With unselfishness there generally goes an unsuspicious habit, too little on its guard against vulgar knavery and folly; and a passion for abstract justice, that does not stop to weigh consequences or circumstances, and is liable to end in disappointment and bitterness, like Shakespeare's Timon, 'When man's worst sin is, he does too much good' (i. 134-5).

Why should a man who can write thus, ever descend to affectations? The manner of treatment is as various as the style, ranging from condescending patronage of Mr. Ruskin to reverential recognition of his greatness, and interspersed here and there with quite intolerable jocoseness. Mr. Collingwood does not seem certain in his own mind whether his subject is an eccentric person chiefly deserving of pity and not unbecomingly treated, now and again, with a sly joke, or a really great man. When, after giving a quotation from *Fors*, he adds:

"I do not call those classical allusions pedantic, for they are the spontaneous suggestions of an

imaginative and scholarly mind. I do not call the quotations from Humboldt coarse, for they are the plain speech of an outraged sense of decency—outraged in a way which less delicate natures cannot comprehend."

it naturally occurs to us that the "seeming impertinence," for which he apologises a few pages earlier, has become painfully real. The conviction is strengthened that Mr. Collingwood does not appreciate the real quality of the man he has undertaken to reveal to the world, by the frequent lackey allusions to royalty. Lectures at Woolwich had been given before "crowded and distinguished audiences, among whom was Prince Arthur" (ii. 109). "The gentle Prince [Leopold], with his instinct for philanthropy, was not to be deterred by the utterances of *Fors* from respecting the genius of the Professor" (ii. 147). Prince Leopold had "honoured" the Sheffield Museum by visiting it (ii. 192). A "royal party honoured the Slade Professor with their visit" (ii. 151). And then, in the midst of it all, come flashes of what seems to be perfect insight. To a dull man the following incident would appear too trivial for record, but Mr. Collingwood has understood its full force and significance:

"Two young visitors, once staying at Brantwood with Mr. Ruskin alone, mistook the time and appeared an hour late for dinner. Not a hint or a sigh was given that might lead them to suspect their error; their hungry host was not only patient, but as charming as possible. Only next day they learnt from the servants that the dinner and the master had waited an hour for them" (ii. 192).

The same mental grasp is visible in the closing passage of the chapter on "The Diversions of Brantwood":

"And so you go in to tea and chess, for he loves a good game of chess with all his heart. He loves many things, you have found. He is different from other men you know, just by the breadth and vividness of his sympathies, by his power of living as few other men can live, in admiration, hope, and love. Is not such a life worth living, whatever its monument be?" (ii. 201).

On the whole, facts and incidents have been carefully gathered and well recorded. Some critics have detected errors, but none of vital importance. Even here, however, there is a certain amount of incompleteness. The threads of the narrative are not fully followed, suggesting the idea that the writer had been so long over his task that he had forgotten how much he had already told and what there was yet to tell or complete. For instance, Carlyle is often mentioned—though hardly as often or as fully as his peculiar influence on Mr. Ruskin would seem to require—but we are never told how or when or where the two men first became known to one another. Again, there is an allusion to the Sheffield communists who, for a time, worked on the farm of the St. George's Guild. Their reign was brief, but for all that Mr. Collingwood says to the contrary they might be there still. The allusions to "Secretary Howell" should either have been fuller, or omitted altogether. In like manner the reference to the episode of Miss Octavia Hill is so vague

as to be unmeaning; and in this case the vagueness cannot surely be due to any sense of delicacy, true or false, seeing that the whole history is written out in *Fors*. It is, as it seems to us, false delicacy—or is it only another lapse?—which leads the biographer to leave the story of Mr. Ruskin's marriage half told.

Evidently this book might have been better, or worse. As it is, it helps to a better understanding of one whose public life, with its many eccentricities, caused him to be undervalued by some, and unduly, because foolishly, exalted by others. Mr. Ruskin was himself a hero worshipper. From his youth up, as he has said, he has been "seeking the fame and honouring the work of others." But to be a true hero-worshipper, one must be great, not only that the choice of the object of worship may be right, but that the worship itself may be worthy. Mr. Ruskin in his hero-worship devoted himself to defending the fame of Turner and "explaining the power, or proclaiming the praise of Luini, of Carpaccio, of Botticelli, of Carlyle"; and his endeavour was, he said, "to bring others to see what I rejoiced in, and understand what I had deciphered." The persons who have made Mr. Ruskin the object of their hero-worship may have chosen well, but assuredly they seldom revealed greatness in their worship. Instead of bringing others to see what they rejoiced in, and understand what they had deciphered, they merely gushed. The Ruskin as revealed by the societies named after him was a quite unimportant figure compared with the man whose personality is made partly visible by Mr. Collingwood. The stress was laid on the eccentricities, which were many, but which, when the man is truly revealed, sink into insignificance, or rather, taking their true place and relation, give an added grace. Now we see that organising honest street-sweeping or road-making, was not an isolated incident, dictated by whim, but was a natural manifestation in the small of the same shining virtue which is revealed in Mr. Ruskin's greatest efforts. In like manner, we identify the chivalry which defended Turner with the chivalry in private life revealed in the anecdote already quoted. The nearer we come to Mr. Ruskin in the details of his private life, the better do we understand his public work, and recognise the greatness of his genius and the nobleness of himself. Mr. Ruskin has, long since, told his own story in his own way, and his writings were always a revelation of himself. Of *Fors*, in particular, this is true. The real John Ruskin, acute, generous, impetuous, wayward, always disinterested, is there. But the key to all this, which shall make the revelation complete, is to be found in a methodical personal narrative. Here the characteristics of the man are not only indicated, but illustrated. Mr. Collingwood helps to provide this. If he has not succeeded, in all respects, in revealing the real Ruskin, whole and symmetrical, to the world, he has given important aid in this direction, for which persons who think and read in a spirit of honest criticism should be thankful.

WALTER LEWIN.

Aberdeen Doctors: a Narrative of a Medical School. By E. Hill Burton Rodger. (Blackwoods.)

THERE is a romance of medicine like the romance of history and of war; and the author of this narrative, the daughter of John Hill Burton, the late Historiographer-Royal of Scotland, has come near to the production of a most admirable work. A little more precision of style, and the repression of a tendency at times to repeat or digress—not unnatural or unbecoming to the writer in "the melting mood" with a reminiscential vein—would have added much to the value of the book, which is sure to find a public far beyond that of medical men. The "Scot abroad," to use the familiar phrase of her distinguished father, will here meet many pleasant recollections of the North, and the general reader in the bypaths of the curious in history or literature will find a gleaming that will fully reward him.

The history of medicine in Britain is largely, as it still remains, the history of the Scottish medical schools. Many will recall the scene, drawn from the life by Smollett in his *Roderick Random*, of the examination in the London Surgeons' Hall, when surgeons in the navy got their degrees in as mysterious ways as Goldsmith received his at Padua; and how the men that trod the quarterdeck with Trunnion, Hatchway, and Pipes had an information that scarcely ran beyond the concoction of a bolus, or what could have been acquired from a Herbal and some elementary medical manuals. When Goldsmith remarked airily to Topham Beauclerc that although he was a M.D. of Padua he prescribed only for his friends, the wit hinted prescription to his enemies as more beneficial to all and to the poet himself, who was unable to diagnose and treat his own malady of fever.

The mediæval universities, as founded chiefly on canon and civil law, were but poorly equipped in the department of physic. The reader of Prescott cannot fail to remember the treatment of Don Carlos the son of Philip II. of Spain, or even of Charles II. at Whitehall—treatment that would now be hardly within the imagination of a "medicine-man" in the Dark Continent. Improvement came from the Low Countries, through Leyden and Boerhave, who died in 1738. Leyden and Utrecht rose above Bologna and Paris; and the influence of Boerhave was felt through the long educational and religious connections of the universities so happily described in the character of the aspiring juridical saddler in Scott's *Heart of Midlothian*.

Though the book lacks arrangement and plan, there is much that is very interesting in the account of anatomy in the days of Sir Astley Cooper, and in the "resurrectionist" time of the Irishmen Burke and Hare at Edinburgh in 1829. During the Revolution Paris was the El-Dorado of the anatomist, where bodies were a drug in the market, and ran from a franc upwards, in the regime of the great surgeon Desault, and his successor Bichat at the Hôtel-Dieu, contrasting strongly with Edinburgh, where a body cost from £8 to £14, and more so with Aberdeen, where the supply largely

came through organised "lifting" from new graves by the medical authorities and others. The passing of the Anatomy Act has rendered impossible such cases as the following, quoted from the diary of a physician in London (p. 221):

"Got six packed—three for Edinburgh, one to Guy's, January 15. Packed two large, one small for Edinburgh. Jack and Butler drunk as before."

These professionals amassed, it seems, a fortune of £6,000, while others when not engaged in "working" bodies, would be "stealing teeth from wounded men in stricken fields, haunting the battle fields of the Peninsula, adding still further to the horrors of war."

Wherever the language is spoken, the names of "Gregory's mixture" and "Aber-nethy biscuits" have followed. On these and many other old worthies the book affords much bright information; and a very able chapter will be found devoted to the creation of the medical department in the Peninsular War by Sir James McGrigor, who performed a part similar to that of Baron Larrey under Napoleon, and whose skilful manipulation raised regiments from the hospitals at the critical time when the Emperor wrote to his brother Joseph that we could no longer hold the Peninsula. The old days come back again in the pages of Lever in the life of the army doctors with the Connaught Rangers and the Enniskillens; or in the Crimea, when, through official blundering, the proportion of deaths was nine from disease to only two in battle, with the tents in a morass, and the stores designed for Scutari rotting in the hulls of the vessels in the Bay of Balacava.

Those who think, with Macaulay, that the "dignity" of history in the minds of Dryasdusts has done more for its corruption than any other illusion, and that more can be gleaned from a memoir or from Sir Wm. Temple's love-letters than from all the campaigns of Louis XIV., will learn from the volume before us a great deal of solid information about the educational and social ways in the north-east of Scotland during the last four centuries. The attention of Mr. Andrew Lang should be directed to the account of the erratic attempt of the famous Duchess of Gordon, the friend of Burns, to convert the most easterly town in the land into a Bournemouth, from which Sir Walter Scott is supposed to have borrowed the spa scenes in *St. Ronan's Well*. It seems an echo of another world. Yet years ago we heard from the head of a college in Oxford how, in visiting President Routh of Magdalen, the centenarian had innocently remarked that in the Parks they had the bracing air of Scotland tempered by the hills of Cumberland! There was no Engadine then; and that remark rose before us as we read of the poet Beattie and his son suffering from a wasting disease of the lungs in the old burgh of the Keiths at Peterhead, rival to the "wind-swept Troy."

From the old "mediciner" at King's College to Sir Andrew Clark is a long history. Both are here. The book is a contribution to the quatercentenary of the Northern university. By the alumni in arts and in medicine, as well as by a

wide class of readers, it will be cordially welcomed as a narrative no less striking and well told than redolent of the *perfervidum ingenium* of the author's distinguished father.

W. KEITH LEASK.

Experiences of a Prussian Officer during the Russo-Turkish War, 1877-78. By Graf von Pfeil. (Edward Stanford.)

COUNT VON PFEIL served with distinction in the campaign of 1866 against Austria, and through the Franco-German war. He had won the Iron Cross. Two such campaigns would have satisfied most men—not so Count von Pfeil. Appetite quickens with eating; and on August 30, 1877, our author was informed that his application to enter the Russian army in the field had been complied with. It may be asked why this Prussian officer interposed in a quarrel that in no way concerned either Germany or himself. He is avowedly no philo-Slav. There is not a scintilla of enthusiasm throughout the book. This nineteenth-century Dugald Dalgetty seems to have enlisted from a sheer love of fighting. The Berlin correspondent of a London newspaper has gone so far as to state that the Count was a spy of the Prussian staff, and that he has now been rewarded with a command in a Silesian regiment near the Russian frontier. His special knowledge of Russia would then be of prime value in the event of a conflict between the two countries. There is not one tittle of evidence to support this assertion; but such reports are at least evidence of the stir which his book has made in military circles on the Continent. They also tend to show the breach between the two empires—a breach which only manifested itself after the Treaty of Berlin, and which this book will tend to widen.

While fully admitting the many excellences of these reminiscences, the want of sympathy shown by the author for his former brother officers in the Russian service jars on the reader. For the Russian private soldier (the Cossack excepted), he entertains a great respect; but, "as regards the Russian line officers as a body," he writes: "They do not necessarily require the same culture nor the same fundamental principles of character which distinguish the German corps of officers; for the whole nation, and, therefore also the soldier, stands on a much lower level than the German."

There are numerous references throughout the book to the unpopularity of the war. "All the much-vaunted enthusiasm for our oppressed Bulgarian and Servian brothers, which was got up by the Pan-slavists, was one of the grossest swindles that history has ever known." Later on, when he reached the Tsar's headquarters at Gomi-Studen, the Count tells us that, if a secret vote had at that time (September, 1877) been taken among the officers as to whether the war should be continued or not, three-fourths would have voted to return to Russia, and to leave the *Bratushki* ("little brothers"), the Bulgarians, to take care of themselves. The Count frequently heard officers of the Guard making use of such expressions as these: "Ah, if I were only lucky enough

to be back in St. Petersburg," or "I'd give anybody a good round sum to give me a slight flesh wound." Let us hope that such cowardly utterances fell only from the lips of officers whom Vereschagin has satirised in his well-known picture—"*Si jeune et si bien décoré!*" The soldiers give the nickname of "pheasants" to their young officers who glitter with decorations, but are destitute of scars. When the Count reached the 33rd Elets Infantry Regiment in the Hainkiöi Valley, the brave commander of that brave regiment bore additional testimony to the universal distaste for the war. The Count comments on the "exasperating indifference" with which the Guards were received on their return to Russia. This does not apply to St. Petersburg, where the Guards received a fitting welcome. But I can myself testify to the chilling reception the Russian army met with from their own countrymen, as I happened to meet returning troops all the way from Moscow to Sevastopol.

In Bucharest the author made the acquaintance of Prince Alexander of Battenberg. As early as September, 1877, Prince Alexander was spoken of as the future Prince of Bulgaria, "but the young Prince strenuously opposed the idea, and declared that he would never accept the position." The Count's divisional-commander was Prince Sviatopolk-Mirski—a distinguished officer and now Ataman of the Cossacks. Prince Mirski's marital as well as military experiences began in the Caucasus. He married a Circassian; that is, he took her on trial for a year, and then returned her to her parents together with a sum of money. He afterwards married the daughter of the last King of Georgia. This "marvellously beautiful being" died in her first confinement; and it was not till many years later that Prince Mirski married his third wife, the daughter of a Russian landed proprietor. The prince, unlike his superior in command, General Radetski, was on the best of terms with his wife. General Radetski never wrote to his wife, and therefore considered arrangements for a fieldpost with the army quite superfluous. In other respects Prince Mirski and General Radetski had much in common, and both formed a striking contrast to their more brilliant colleague Skobelev.

The reputation of Skobelev, both at home and abroad, is immense. According to our author he "owed not the least part of his fame to the reporters, whom he treated very well and recommended for decorations" (p. 58). This is the earliest allusion to Skobelev in these *Experiences*, and it cannot be said that the allusions become more friendly as they proceed. The first time the author met him was on that memorable day, January 9, 1878. In the first week of 1878, the passage of the Balkans was decided upon. The plan adopted was for Skobelev to lead one column starting from Gabrova, and for Prince Mirski to lead another column starting from Travna, while General Radetski, the superior of both, held the Turks in front of Shipka. Englishmen will understand the position when they realise that Skobelev played the same part to Prince Mirski that Blücher did to Wellington. Skobelev did

not arrive till the second day. Prince Mirski sent the Count to him to request him to come. Count von Pfeil excused himself for not speaking in Russian. Skobelev replied in German:—

"Speak whatever language you like—German, French, or English. It's all the same to me. You must have rather longed for me yesterday, but I never attack till I have all my troops together. I shall explain all later on to you, but now, before I ride to Prince Mirski, I must thank my brave troops; if you like, you can accompany me."

Then follows the most noteworthy passage in the book, a passage with which we must conclude our extracts:

"It is now well known, as we indeed had never for a moment doubted, that he had delayed intentionally, on mean grounds of personal interest, in the hope that Prince Mirski would be beaten, and that he (Skobelev) would on the following day wipe out the defeat and appear as the hero of the battle" (p. 209).

It is impossible to exaggerate the gravity of this charge. It has stung the friends of the late Gen. Skobelev to the quick. A very different view to Pfeil's is taken by Col. F. W. Greene in his *History of the War*. That high authority describes Skobelev's action on January 9 as "the most brilliant assault of the whole war, deciding the day and the fate of the entire Turkish army of Shipka." This is not merely a question of military doctors disagreeing, but of a national hero being represented as a scoundrel. In modern Russian literature Skobelev fills the same unique position as Henry V. in Shakspeare. He towers above the other commanders in that great campaign—Totleben and Gourko perhaps alone excepted. Is this popular view of Skobelev wrong? It is impossible in these columns to pursue this tempting theme.

Those interested in the riddle of the Eastern Question, which Skobelev did so much to solve, should read these *Experiences*. The style of Graf von Pfeil is a model of simplicity and directness. While we regret that this book was not published until Skobelev was in his grave, we must congratulate the translator, Col. Bowdler, on having discharged his duty faithfully and well. The sketch map of the famous operations at Shipka is such as might be expected from Mr. Stanford.

J. G. C. MINCHIN.

NEW NOVELS.

The Red Sultan. By J. Maclaren Cobban. In 3 vols. (Chatto & Windus.)

Mrs. Elphinstone of Drum. By Mrs. Stevenson. In 3 vols. (Bentley.)

Grisly Grisell: or, the Laidly Lady of Whitburn: a Tale of the Wars of the Roses. By Charlotte M. Yonge. In 2 vols. (Macmillans.)

Dodo: a Detail of the Day. By C. F. Benson. In 2 vols. (Methuen.)

The Great Chin Episode. By Paul Cushing. (A. & C. Black.)

Toppleton's Client; or, a Spirit in Exile. By John Kendrick Bangs. (Osgood, McIlvaine & Co.)

The Wild Lass of Estmere, and other Stories.

By M. Bramston. (Seeley.)

Studies and Stories. By Mrs. Molesworth. (Innes.)

The Girl in White, and other Stories. By Andrew Deir. (Elliot Stock.)

The Red Sultan has a sub-title, which is rather too long to be given in the proper place above, but it may be transcribed here, because it will give the reader some idea of the kind of fare provided for him when he turns from this notice to the book itself. That he will so turn we take for granted; at any rate, he will do so if he attaches any weight whatever to the opinion of a critic in the ACADEMY, for the present reviewer considers *The Red Sultan* an exceptionally good story. It consists, according to the author's own description, of the narrative of "the Remarkable Adventures in Western Barbary of Sir Cosmo McLaurin, Bart., of Monzie, in the County of Perth"; and not only is Sir Cosmo most admirable company, but his adventures fully deserve the epithet applied to them, while the style in which they are presented to us is full of life and spirit. For his narrative ground-plan, Mr. Cobban has gone to the Hebrew Scriptures; and though the David of the new romance bears very little resemblance to his ancient prototype, the Uriah, Bathsheba, and Absalom of the story bears a recognisable resemblance to our biblical acquaintances. The original narratives are elaborated in a very happy fashion. Absalom, or rather the Red Prince, is a singularly fine creation. He is a half-breed; and, like most half-breeds, he has some of the qualities, and more of the defects, of both the races to which he belongs. The deterioration of his character, or rather the triumph of those baser elements which circumstances have conspired to keep in the background, is a masterpiece of skilful delineation, though Mr. Cobban might, perhaps, with advantage have refrained from accentuating the awakening of the sleeping devil by the repulsively gory scene of slaughter which makes one of the chapters in the third volume a nightmare of horrible invention. Still, a story of semi-barbaric life cannot altogether conform to the "prunes and prism" conception of art; and the wholesale beheading, with all its sickening accessories, is a solitary lapse into the gruesome. *The Red Sultan* is a fine romance, well-planned and well-told. It has form and colour and movement, and it is not lacking in that pleasant piquancy given by the salt of humour.

The influence of Mr. George Meredith's individuality is making itself manifest in the usual fashion. He is no longer a solitary master; he is the head of a rapidly increasing school, and Mrs. Stevenson is one of his disciples. She has, however, in the volumes of *Mrs. Elphinstone of Drum* largely escaped the obvious perils of discipleship. The modifying adverb has to be used, because Mrs. Stevenson has not wholly resisted the temptation to reproduce Mr. Meredith's mere manner—that idiosyncrasy of expression which cannot be really reproduced, but only imitated with the measure of either flatness or caricature that necessarily belongs to an imitation. In the con-

versations, more especially, are we conscious of a strain after the Meredithian conciseness of epigram or unexpectedness of metaphor, as when, for example, Mrs. Kilmarnock remarks of her husband:

"That's why I get into the habit of saying to my friends, 'Never mind him.' It is a sort of application of acetic acid to harden them against a possible focus of his disagreeableness on themselves."

But though Mr. Meredith's manner had better be left alone, his methods may be safely followed by anyone who is able to utilise them. No one is a greater master than he of the art of using a happily invented situation as a means to a fine display and differentiation of the characters involved in it; and James Elphinstone's conduct in contracting a marriage which he is all but certain is bigamous creates just a situation as this. We see Elphinstone himself, his two wives, his friend Muir, and his brother-in-law, Tom Rathbone, from an angle which only the one set of circumstances could have made available as a point of view, and it is just the point which gives the really characteristic pose. *Mrs. Elphinstone of Drum* has its weak pages; but it is an unmistakably clever book, and it reveals qualities that are more valuable than cleverness.

Grisly Grisell is a very pretty and graceful piece of work, though it may be doubted whether Miss Yonge is quite so successful in any of her historical romances as she is in the best of her stories of contemporary life. It would be unfair to speak of the former as heavy, but they do seem a little laboured: the pen does not move quite so trippingly among the stormy records of the Wars of the Roses as among the quieter annals of the rectory or the vicarage. Still this latest of Miss Yonge's stories has a real charm, mainly given by the portrait of the sweet and gracious heroine, who is one of the most winning of the author's creations. The old motive of a husband falling in love with his own wife is pleasantly and freshly utilised; and in its quiet way *Grisly Grisell* is a very enjoyable book.

Dodo suggests, not for the first time by any means, the question whether it is really possible that a woman, who is absolutely devoid of human affection, and does not even pretend to the possession of it, should receive, not from one person but from nearly everybody, the most ardent and self-sacrificing devotion. This question, however, deserves to be answered with more seriousness than is likely to be at the command of any one fresh from the perusal of Mr. Benson's brilliant novel. *Dodo*, in her frankly inhuman way, is such a captivating creature that if she is not possible, she ought to be—in fiction, that is; for if she has ever existed in real life it is to be hoped that by this time she is, like the bird whose name she bears, extinct. The fault of the book is that its amazing cleverness is too constantly in evidence; Mr. Benson's idea of an exhibition of literary fireworks being to keep the rockets always in the air, instead of allowing their effect to be heightened by an occasional interval of darkness. However, cleverness even in superfluity is not a thing to be grumbled at; and in twenty

years Mr. Benson may be more frugal of his coloured stars and golden rain—not of choice, but of sad necessity. I hope not, but this is the usual thing, so we will enjoy his liberal vivacity while we may. It is certainly not likely that 1893 will give us another book as sparkling as *Dodo*.

There is a certain substance—substantiality is perhaps the better word—in the novels of Mr. Paul Cushing which reminds us of Charles Reade. Mr. Cushing has Reade's strong feeling for flesh and blood, and his men and women seem to have a much more intense physical life than is possessed by most characters of fiction. The title of his new book has at first sight a certain Meredithian look, but as the "Chin" is a place and not a feature it is less grotesque than it seems to be. The story deals with the deep-laid scheme of a certain Major Chidiok Quarry, V.C., for the unmasking of a young woman who has inherited the property of his late uncle, and by whom, to the best of his belief, the poor old gentleman has been murdered. His grand idea of entering the service of Miss Knivett as a butler with a view to obtaining incriminating evidence is rather far-fetched, to say nothing of other objections; but whatever may be his story, Mr. Cushing always knows not only how to tell it, but how to make it tell. It is to be hoped, however, that he is not going to follow the bad new fashion of producing novels with their ends chopped off. High art—if this be high art—is all very well; but the desire for a *dénouement* is rooted in human nature, and it cannot be eradicated.

Long ago, in the humorous verse of *A Fable for Critics*, Lowell remarked that all the European notabilities in literature and art had reappeared or, as the Theosophists would say, had been reincarnated in America. The process of reincarnation seems to be going on still; for in Mr. John Kendrick Bangs, our English Mr. Anstey seems to have found a transatlantic double. In *Toppleton's Client* we have even the Ansteyan motive of a transference of personalities; but Mr. Bangs (a name of doubtful credibility) serves the familiar dish with such piquant American sauce that it is much more palatable than the ordinary *réchauffé*. The story is, indeed, a most mirth-provoking specimen of farcical extravagance, rich in humour of that peculiar quality of mordancy which seems to be given only by an American atmosphere. If Mr. Bangs can repeat the success of *Toppleton's Client*, he will sensibly promote "the gaiety of nations."

The seven short stories contained in the new volume by Mrs., or Miss, M. Bramston are characterised by the author's wonted grace and charm. "The Wild Lass of Estmore" and two or three of its companions deal with the life of the past; but "A Modern Girl" is a delightful present-day study, and "The Island of Progress" is an imaginative glance into a century of the future, in which the scientific ideal is realised. "Touched and Gone" is, perhaps, the best of the seven, though all are good. It is the story of the redemption of a ne'er-do-well, and it has a fine tenderness and pathos.

The "studies" in Mrs. Molesworth's book, *Studies and Stories*, are not tales, but pleasant essays, full of homely wisdom, written for the "girl readers" to whom the book is dedicated. As this column is devoted to fiction, it is only necessary to say of these papers that two of them—"Coming Out" and "English Girlhood"—deal with conduct, while the other three—"Hans Christian Andersen," "Mrs. Ewing's Less Well-known Book," and "Fiction: its Use and Abuse"—are, as their titles indicate, of literary interest. The five stories are very diverse in character, including a fairy tale, "Princess Ice-heart," a tale of the supernatural, "Old Gervais," and three exceedingly pretty stories of contemporary life—"Once Kissed," "The Seal-skin Purse," and "The Abbaye de Cerisy." They are somewhat slight, but they exhibit all the familiar beauties of Mr. Molesworth's delightful work.

Mr. Deir's half-dozen tales are decidedly readable, though one or two of them would be more readable still if there were rather more of story and less of talk. The talk itself is bright enough, but it sensibly retards the movement, and leaves a feeling of a lack of artistic proportion. "Stranger than Fiction" is an ingeniously grotesque invention; and the last three stories are not wanting in power.

JAMES ASHCROFT NOBLE.

SOME BOOKS ON ANCIENT HISTORY.

Pagan and Christian Rome. By R. Lanciani. (Macmillans.) The frontispiece—from a photograph of Giulio Romano's painting of the battle between Constantine and Maxentius—very aptly typifies the contents of a book in which the reader's interests are divided between the Empire and the Church, catacombs and columbaria, the tombs of the Caesars and the portraits of the Popes. To readers of every class Prof. Lanciani has something to tell; and his book will heighten the enjoyment of an actual visit to Rome, the memory of a past visit, and the anticipation of one to come. His purpose is to "mention only subjects illustrated by recent or little-known discoveries, or else to select such representative specimens as may help the reader to compare pagan with Christian art and civilisation." But the progress of discovery in the Eternal City is rapid, and Prof. Lanciani is as well versed in old prints and papers germane to his subject as he is in the actual exploration of the soil of Rome. He helps us by a copy of an original drawing to realise the remarkable find (in 1485) of the body of a girl, still undecayed, and can tell us from old records of unfinished medieval diggings where there are still good things to be looked for underground. The good things are not of one kind only; Christian antiquities are yet to be found, as well as pagan ones, and Lanciani's interest in both sides of the great dividing line of religion gives a singular wealth of topics to his volume. In his work on *Ancient Rome* he asked what had become of all the earth removed by Trajan from the Forum where his Column stands; and he has since found it in the necropolis of the Via Salaria, where "the whole tract between the Salaria and the Pinciana was raised twenty-five feet." In and under this enormous mass of earth are two layers of tombs, one of the early imperial epoch and one of Hadrian's time, and Christian remains also. This queer mixture of things Christian and ante-Christian gives the keynote to Prof. Lanciani's chapters, and he begins by describing the trans-

formation of Rome from a pagan to a Christian city. He shows in some detail how the Church accepted old rites and customs which were not offensive to her principles; how she made her sacred buildings into museums of precious objects, as the older Rome had done with her temples; how the great imperial public buildings were transformed into places of Christian worship, while chapels or shrines took the place of *aræ compitales*; how mosaics and statuary were borrowed, adapted, and renamed for Christian uses; and how sacred and profane conceptions are mixed in the names of some Roman churches. For this last point he cites the name of St. Maria in Minerva; but surely that name is usually given as St. Maria sopra Minerva, and points to a different train of thought. Our author, by the way, should underpin that church and see what there is beneath it; he might perhaps find something to compare in importance even with the record of the Sibylline games, of which record he here prints Mommsen's reading. He reports the finding of the last resting place of Galba's adopted son Piso and of members of his family, but he seems to know nothing of the story of the dissipation of their ashes which appeared in England. The advantages of the new processes of illustration have never been better shown than in the full-page plates at pp. 198, 264. Altogether a very charming book.

Outlines of Roman History, by H. F. Pelham. (Percival.) This book is a reprint, with many additions and alterations, of the article "Roman History" which appeared in the last edition of the *Encyclopædia Britannica*. The method on which the Camden Professor has handled his subject reminds us most of that of H. Schiller's *Kaiserzeit*. It is a plain, close style, in which room is saved for every subject of real value by the steady omission of personal anecdote and of the merely picturesque and story-telling elements. Livy and Tacitus are ransacked, but for facts only; legends are sternly neglected at one end of the recital, and court-gossip at the other. This plan would make a somewhat dry book for school use (indeed, we ought all of us to read about Cloelia and Mucius Scaevola once in our lives) but it gives an excellent and trustworthy *résumé* for older readers, to whom its sober and reasonable treatment of disputed points and uncertain ground will be very welcome. Well up to the latest information or theories, Prof. Pelham pays special attention to the constitutional history of the Roman people, and to all the great changes (as Hellenism) which passed over them. He begins with an account of the various kinds of indirect evidence by which something may be ascertained about the earliest Rome. Then come the struggle between the orders, and the conquest of Italy. Two chapters on the conquest of the Mediterranean countries are followed by an estimate of the Roman state and people during these great wars. Getting fuller as it goes on, the History takes us next to the period of revolution and the condition of the empire during that period; after that, to the dictatorship of Julius and the foundation of the principate; and then, becoming briefer again as it comes to the worse days, it leads us, in successive chapters, through the Julian line, the Flavian and Antonine Caesars, and the men of the third century, down to the barbaric invasions. With the extinction of the Western Empire it ends, as a natural halting-place as the story of the Eternal City can be expected to furnish. We can warmly recommend Prof. Pelham's outline of these many centuries.

History of Federal Government in Greece and Italy. By E. A. Freeman. Edited by J. B. Bury. Second edition. (Macmillans.) "The first and only volume of Mr. Freeman's *History of Federal Government* appeared in 1863."

Drawn aside from the subject after that date by the greater interest which he felt in the Norman Conquest, Mr. Freeman never resumed it. But the present volume contains, in addition to the old chapters, further matter which the author had intended for his second volume—some pages on the German Confederacy, and a “full account of the defective forms of Federalism which have appeared in Italy, comprising the Leagues of early Italian history and the Lombard Confederation of a later age.” Hence the slightly altered title under which the second edition appears. The editor has executed his task with all piety. He has revised the references to authorities, and placed in an appendix all the observations necessary to bring the history of Greek federalism up to the present state of knowledge. But “the only matter of importance in which Mr. Freeman’s account of the Achaian and Aetolian federal systems needs modification is the constitution of the Senates. We have now direct evidence that the Aetolian Senate was a body of representatives chosen by the States,” and there are some indications of the same being true of the Achaian Senate. The editor has not altered any of the references to the events of 1863 or thereabout, and so the reader can still enjoy those expressions of indignant honesty with regard to current politics which were such a mark of Mr. Freeman’s style. Many allusions might have been modified: sometimes the professor was mistaken, though more often time has proved his judgment sound. But it is a good principle to leave such passages untouched; and so now this new edition of a very valuable work goes forth, with many fresh remarks and observations, but with all the manner and tone of the great historian still about it.

NOTES AND NEWS.

MR. DAVID NUTT will immediately follow up Florio’s *Montaigne*, which began his new series of “Tudor Translations,” with reprints in the same style of *The Athiopian Historie of Heliodorus*, englished by Thomas Underdowne (1587), and of *The Golden Asse of Apuleius*, translated out of Latin into English by William Adlington (1566). Each of these volumes will have an introduction by Mr. Charles Whibley.

MESSRS. CHATTO & WINDUS will be the publishers of the English translation of M. Zola’s *Dr. Pascal*, by Mr. Ernest A. Vizetelly. The book will be illustrated with an etched portrait of the author.

“STORIES FROM SCRIBNER” is the general title of a series of volumes, six in number, which will contain the best short stories that have appeared in *Scribner’s Magazine* during the past few years. The first three volumes will be published in this country by Messrs. Sampson Low, Marston & Co. during August, and will be called respectively *Stories of New York*, *Stories of the Railway*, and *Stories of the South*.

MR. ALEXANDER GARDNER, of Paisley, will publish shortly a History of the Rosneath Peninsula, written by Mr. William Charles Maughan, who has himself lived there for more than twenty years, and has obtained much traditional information from old inhabitants now dead. He has also been permitted access to the title-deeds of the Duke of Argyll, the principal landowner. The principal subjects dealt with are: the descent of the landed estates, the ecclesiastical history of the Old Church, agriculture, the rise of feuing or building leases, folklore, and ornithology. The Marquis of Lorne contributes an original poem to the volume, which will further have illustrations by Mr. Alexander M’Gibbon.

MR. ELLIOT STOCK announces a *History of Chipping Lambourne Church*, by Mr. John Footman, founded on local documents, with numerous illustrations of the architecture of the building. Incidentally, it gives an account of a remarkable adventure by a gentleman “who descended from the top of the tower to the ground in a Pynace,” in 1607.

A NEW book on sport, by Mr. R. J. Lloyd Price, entitled *Dogs Ancient and Modern and Walks in Wales*, will be shortly published by Messrs. Eglinton & Co. Besides containing interesting matter on the various breeds of dogs for sporting purposes, it has six or seven chapters devoted to various angling haunts in North Wales.

MR. F. VON WENCKSTERN, assistant librarian to the Japan Society, is engaged upon the compilation of a Japanese Bibliography from 1859 to 1893, in continuation of the Bibliography of Pagés. He has already collected and classified several thousand titles.

MESSRS. OLIPHANT, ANDERSON & FERRIER announce: *Sons of the Croft*, by the Rev. P. Hay Hunter; and *One False Step*, by Mr. Andrew Stewart—both in their series of “Pocket Novels”; and also *The Mystery of North Fortune*, by Messrs. George Douglas and Henry Herrick.

MESSRS. GINN & Co., of Boston, have nearly ready *The Mark in Europe and America*: a review of the discussion on early land tenure, by Mr. E. A. Bryan, president of Vincennes University.

THE Paternoster Press will publish immediately a series of lectures on *Church and Dissent*, which have been delivered by the Rev. Richard Free in North Kensington.

THE first edition of Annie S. Swan’s new story, *Homespun*, has been sold before publication. A second edition will be ready in about a fortnight.

MESSRS. ROUTLEDGE have just published a new edition—the fourth—of Miss Betham Edwards’s story, *Bridget*.

DURING next week Messrs. Sotheby will be engaged in selling a very miscellaneous collection of books, brought together from different quarters. Among them is the library of the late Sir John Pope Hennessy, removed from Youghal, which is not quite of the character we should have expected: perhaps it was purchased, or acquired *en bloc*. It consists almost entirely of books in Latin, printed at foreign presses during the sixteenth and seventeenth centuries, or even earlier. Among them are two with the book-plate of Pirckheimer, which was engraved for him by Albert Dürer. There are, however, several books by, or relating to, Sir Walter Raleigh, and some early copies of Spenser and Sidney. We may also specially mention Gearnon’s *Parrhas an Anna* (Louvain, 1645), which is stated to be one of the rarest books in the Irish language. The library which precedes this—that of Mr. H. D. Colvill Scott, of Brookwood—is chiefly notable for its collections of works relating to Burns and Carlyle. Hidden elsewhere in the Catalogue, we observe a copy of *Daphnis et Chloe*, with the illustrations of the Regent of Orleans.

THE Shelley exhibition in the Guildhall Library, which has been formed and arranged by members of the Shelley Society, will remain open until Saturday next, July 22. Admission is free. This is undoubtedly the most interesting collection of MSS., letters, books, portraits, and other relics of the poet that has ever been brought together. It includes the holograph MSS. of a few of his poems, copies of many of his rarest pamphlets, first editions of all his works, and examples of that copious

privately printed literature relating to Shelley that has sprung up in recent years.

MESSRS. GAY & BIRD have sent us a little book, entitled *Early Bibles of America*, by the Rev. Dr. John Wright, rector of St. Paul, Minnesota. It seems to be intended only for the “general reader,” and is sadly lacking in bibliographical accuracy. For example, it gives no reference to Mr. J. C. Pilling’s *Bibliography of the Algonquian languages*, published in 1891 by the Smithsonian Institution, which contains an exhaustive account of the famous Eliot Bible, its several editions, and all the known copies of it. The account of the Saur Bible, printed in German, at Germantown in Pennsylvania, in 1743, has been more carefully compiled. There appears to be no copy of this in the British Museum, nor indeed anywhere in England. The author has verified the tradition that twelve copies of this Bible, which were sent to the German printer who had provided the type, fell into the hands of privateers, but ultimately reached their destination. We have further a description of the first Bible in English printed in America (Philadelphia, 1772), which received the sanction of Congress; and of a translation of the Peshito version of the New Testament, made by the Rev. Dr. James Murdock in 1851. Mention is also made of Benjamin Franklin’s proposed revision of the Book of Job—

“And Satan answered, Does your majesty imagine that his good conduct is the effect of personal attachment and affection?”—

which we have always supposed to be merely a *feu d’esprit*.

THE FORTHCOMING MAGAZINES.

AMONG the contents of the August number of the *English Illustrated Magazine* will be: some hitherto unpublished letters of Mr. Ruskin; a complete story by Mr. George Gissing, entitled “Lou and Liz”; some cricketing anecdotes, by the Hon. R. Lytton, illustrated from drawings by Mr. G. F. Watts; “Poachers and Poaching,” by a Son of the Marshes; and “Belvoir Castle,” by the Duchess of Rutland.

MR. JONAS STADLING will contribute to the forthcoming number of the *Century* a second paper on “The Famine in Eastern Russia,” containing interesting references to the relief work carried out by the younger Tolstoi. The article is illustrated from photographs taken by the author. Some letters to children, by the late Bishop of Massachusetts, will also appear.

MR. W. T. STEAD will publish next week, at the office of the *Review of Reviews*, in Norfolk-street, Strand, the first number of *Borderland*, which is described as a Quarterly Review and Index devoted to the study of the phenomena vulgarly called “supernatural.” Among the contents will be an article by Mr. Stead himself on “Automatic Handwriting,” in which he tells the story of how his hand began to be used by an intelligence of which he was not conscious, and how far he has got with his experiments.

MAJOR ARTHUR GRIFFITHS, author of “Memorials of Millbank,” has written a new story, entitled “A Prison Princess, a Romance of Millbank Penitentiary,” for *Cassell’s Saturday Journal*. The tale, which will commence in No. 512, issued on July 19, is founded on the tradition of a treasure believed to have been buried in one of the cells at Millbank by a female jewel robber, and narrates the adventures of two female prisoners who succeeded in securing it.

AMONG the original articles appearing in the forthcoming issue of the *Religious Review* of

Reviews will be a memorial sketch of the late Prof. Pritchard by the Rev. E. S. Ffoulkes; "Church Architecture and Acoustics," by the Rev. Compton Reade; and notices of the Church Lads' Brigade and the Missions to Seamen.

THE August number of *St. Nicholas* will contain an illustrated paper on "The Boyhood of Edison," by Miss McCabe.

MR. L. J. MAXE has joined the editorial staff of the *National Review*.

TRANSLATION.

"KNÚTSDRÁPA."

[The following is an attempt to reproduce in English verse the peculiarities of the common skaldic metre "dróttkvætt." The verse consists of eight lines, each of three accents, and normally of six syllables, but sometimes of seven. Each pair of lines is connected by the alliteration of two words in the first line of the pair with the first word in the second line, the alliteration being always in the accented syllables. Besides this, each line has two assonances, that in the first line of each pair being imperfect (*skothending*), and that in the second one full (*adathending*)—e.g., (1) west, haste; and (2) steer, hear. The second of the words containing the assonance must be the last accented syllable, the first may be either the first or second accented syllable, or the first unaccented if this is sufficiently strong (verse 1, 4). The last word of each line is usually one of two syllables. The rules for quantity cannot be applied in English.

The subject chosen for this illustration of skaldic technique is Knut's voyage to Denmark to repel the Swedish and Norwegian invasion. Part of the real Knútsdrápa on this theme by Sighvat Thorðarson is preserved, but it is in a different and more difficult metre.]

West the word came hasting,
Weighty news of state-craft,
Deeds of foemen deadly,
Denmark's king must hearken.
"Filled are the firths with Northmen,
Faring wide, unsparing,
Olaf's men and Óaund's
All thy lands enthralling."

Stern and strong rose England's
Steerer at these words' hearing;
Keen-eyed sprang the kingly
Knut from throne and foot-stool.
Swore to sweep with warring
Sword the rich gold-hoarders,
Far in Skáney's firwoods
Feast the wolf to eastward.

Helm and burnished byrny
Beamed in sunlight gleaming,
Where his fighters fearless
Filled the barks all gilded:
Sails with fair wind swelling
Soared above the carbanks;
Streams to sternward foaming
Stretched, where bow went ploughing.

Billows beat, and rolling
Bore the fleet past forelands;
Sand and seaweed blended
Surged where waves came urging.
Then came dread and dreamlike
Drakes from sea-ground wakened,
All their force and fierceness
Failed where Knut went sailing.

Dense the proud and princely
Prows with kingly housings
Moved, and massed went driving
Mist-like far in distance.

*Knut the king sailed outward
Keen his host was seen there,
Fierce on foam-hoofed horses
Fared the grim shield-bearers.**

Copenhagen.

W. A. CRAIGIE.

* These four lines represent the *stef*, which is repeated at intervals throughout the central part of the poem.

OBITUARY.

PROF. HENRY NETTLESHIP.

ONLY a year ago the two Nettleships were conspicuous among the leading men in Oxford: the one as professor of Latin, the other as tutor at Balliol. Last August, the younger brother died on Mont Blanc, by a catastrophe that shocked the general public; and now the elder brother is also gone, after a lingering illness. He caught typhoid fever in April, when on a visit to his son, who was studying music at Berlin. He was brought home to Oxford; and during the whole of the summer term bulletins told of his rallies and relapses. Ultimately fresh complications supervened, and he died on Monday, July 10.

Henry Nettlehip was born on May 5, 1839, at Kettering, in Northamptonshire, where his father was in practice as a solicitor. He was the eldest of a distinguished band, which includes also J. T. Nettlehip, the animal-painter, and Edward Nettlehip, the ophthalmic surgeon at St. Thomas's. His early education was obtained at the cathedral school of Durham, whence he was removed to the Charterhouse. There he had, among his younger contemporaries, Prof. Jebb and Sir Richard Webster. At the early age of seventeen, he won a scholarship at Corpus Christi College, Oxford. His university career was scarcely less distinguished than that of his brother, ten years later; though, like him, he failed to win a first class in the final classical school. But this disappointment was salved by his prompt election to a fellowship at Lincoln. There he remained as a tutor for about seven years, which practically cover the most successful period in the recent history of that college. After a short time spent as an assistant master at Harrow (where he married the daughter of the Rev. H. T. Steel), he was called back to Oxford to be classical tutor at Corpus and at Christ Church. Finally, in 1878, he succeeded Archdeacon Palmer as Corpus professor of Latin. He thus realised his great ambition, in being thought worthy to occupy the chair of his old master and friend, Prof. Conington.

The first important literary work that Nettlehip undertook was to complete the well-known edition of Vergil, which Conington left unfinished on his death in 1869. His next was to prepare for the press Conington's edition of Persius (1872). He also wrote the Life of Conington for the *Dictionary of National Biography*. In this connexion it is worthy of note that the two first books that appeared with his name alone on the title-page were—*Suggestions introductory to a Study of the Aeneid* (1875), and *Ancient Lives of Vergil* (1879).

But, if Conington's influence was dominant during his early career, that of Mark Pattison almost came to overshadow it. The remainder of his life was devoted to carrying out in his own person those principles of original research, of which Pattison was the prophet, and which the ACADEMY was originally founded to maintain. These principles may best be studied in a volume, entitled *Essays on the Endowment of Research*, by Various Writers (1876), to which Nettlehip himself contributed the concluding essay, upon "The Present Relations between Classical Research and Classical Education in England."

This single-minded devotion to research was the chief reason why Nettlehip has left so little (comparatively) of published work. So long ago as 1875 he agreed to compile a new Latin-English lexicon for the Clarendon Press. But as time went on, his own ideal of what such a book should attain rose to an impracticable height, while he failed to receive that assistance from younger students which he had anticipated. At last he recognised that he must abandon the attempt, though a

measure of the labour, the learning, and the ingenuity expended upon it may be seen in his *Contributions to Latin Lexicography* (1889). About four hundred pages of that large volume are taken up with the letter A, which alone had he brought to reasonable completeness.

Another bitter blow to him was the death of his favourite pupil, John Henry Onions, of Christ Church, who, at his instigation, had set himself the task of preparing a new edition of the grammarian Nonius. When Onions died in 1889, he had not got much further than a collation of the MSS., and a provisional settlement of part of the text. But Nettlehip, with characteristic devotion, took up the work thus left unfinished, and began by making an exhaustive examination of all the printed editions of Nonius by Renaissance and post-Renaissance scholars. It is to be hoped that this work at least, upon which two such men have laboured in vain, may yet be published by some other member of their university.

For the rest, Nettlehip published in 1885, a volume of *Lectures and Essays on Subjects connected with Latin Literature*, which shows well both sides of his scholarship—his aesthetic appreciation of the poetry of Vergil and Horace, and his profound knowledge of such obscure authors as Aulus Gellius and Verrius Flaccus. But perhaps he was seen at his very best in the public lectures which he delivered from time to time as professor of Latin at Oxford, and in the numerous papers which he contributed to the *Journal of Philology*. He would take up such unattractive topics as the study of Latin grammar by the Romans themselves, or literary criticism in antiquity, and make the subject live by the warmth of his enthusiasm. Others may have surpassed him in acquaintance with MSS., in the science of philology, in ingenious emendation, or in the talent for editing or translating a familiar author; but he has left no superior in this country in familiarity with the language and literature of ancient Rome.

Those who did not know Henry Nettlehip have sometimes called him a pedant. This misconception was due partly to mere ignorance, partly to a misreading of his character. So great was his modesty that he did not appear to advantage among strangers, who thought him awkward when he was only shy. In reality, he had a heart overflowing with kindness, which he did not always succeed in expressing. He was, indeed, very sensitive, and liable to misinterpret the blunt conduct of so-called men of the world. But in all the intimate relations of life, he was one of the most affectionate of men, and a staunch friend. His interests in literature extended far beyond the classics. Always susceptible to music, it was late in life that he learnt the violin. That he was fully in sympathy with the modern movement for popularising Greek and Latin, may be learnt from the fact that the very last thing he published was a lecture on classical education delivered at Toynbee Hall.

J. S. C.

MAGAZINES AND REVIEWS.

WE trust that the short unsigned paper in the July number of the *Antiquary* on the proposed demolition of a part of Sheriff Hutton Castle may have the result for which it has been intended. These interesting remains are the property of a great Yorkshire landowner, the Hon. Mrs. Meynell Ingram. We hope she will spare every fragment of this great historical monument. Sheriff Hutton was built by Bertram de Bulmer in the reign of Stephen, probably, like Somerton and several other mediaeval fortresses, on the site of a prehistoric enclosure. It was afterwards re-edified by one of the Nevilles; nearly every-

thing which has reached our time is his work. The castle remained a part of the great Neville domain until the fall of the king-maker at the battle of Barnet, when it was granted by Edward IV. to Richard, Duke of Gloucester, afterwards Richard III. In 1625 it passed to Sir Arthur Ingram. Mr. Roac le Schonix contributes a paper on the Museum at Ilkley, which is worth attention. It forms number 27 of the "Notes on Archaeology as represented in the Local Museums of England," a valuable series of papers which, when complete, we hope to see in book form. Mr. John Sawyer, the well-known Sussex archaeologist, sends an account of the discovery of caves at Lavant. They are highly curious; but their object and date is at present very obscure. The first part of a paper on Gainsborough during the Civil War, 1642-1660, is by Mr. Peacock. Gainsborough is noteworthy because it was there, on the hills east of the railway station, that Oliver Cromwell won his first battle.

THE TODD MEMORIAL LECTURES.

II.

THE author of the next work on our list—Dr. B. MacCarthy—styles himself Examiner in Celtic, Royal University of Ireland, and has long been known to the readers of the ACADEMY as professing a knowledge of Irish language, metric, palaeography, and chronology. His last production is called *The Codes Palatino-Vaticanus*, No. 830, and comprises the Irish passages in the Vatican MS. which contains the chronicle of Marianus Scotus. These are seven in number—two in prose, five in verse. All save one were written in the twelfth century, and all without exception are worthless, save as specimens of Middle-Irish. The metrical pieces are: (1) the first two quatrains of a dialogue between SS. Patrick and Brigit, the whole of which is in the Bibliothèque Royale, Brussels (not "Paris," as Dr. MacCarthy—p. 20—strangely supposes); (2) three quatrains on the parts of Adam's body; (3) a quatrain on Eve's death; (4) four quatrains on Adam and Eve's children; and (5) four quatrains on the story in Judges xix., xx. With the exception of the single quatrain on Eve's death, which Dr. MacCarthy misprints and misunderstands, every one of these passages had been already published by Waitz,* Zeuss,† Zimmer,‡ or myself.§ The expected quatrain (fo. 39v marg. 1) runs thus:

Eua mater humani generis obiit.
Dech [m]bladna [ro]bae eua
dés adiem bimmeda
accóí der rorig nímí ||
corosruc serg sírligl.

(Ten years was Eve after Adam in tribulations, weeping tears to heaven's King, till a tedious sickness [lit. sickness of long lying] carried her off.) Here Dr. MacCarthy (p. 25) omits obiit, omits two of the marks of length, and for *ro rig nímí* gives us *ro [f]ri [th]gnímí*, which he translates by "with great diligence," obviously supposing that *frithgnímí* is the gen. sg. of *frithgnam*, a masc. *n*-stem.

* See Peritz's *Monumenta Germaniae Historica*, tom. v., pp.

† See the *Grammatica Celtica*, pp. xii. xx. 961.

‡ See his *Glossae Hibernicae*, pp. xlii. sq., 274-282.

§ See Kuhn's *Zeitschrift* xxxi., pp. 248-252.

For the following corrections I am indebted to Dr. Güterbock (Kuhn's *Zeitschrift*, xxxiii., pp. 94-96). P. 248, l. 9, for *ei* read *clús*; l. 33, Colman. P. 249, l. 14, Longsig; l. 18, Donnall; l. 19, Neil; l. 32, dagaria. P. 250, l. 23, for *les* read *ler*; l. 27 is only a variant of the first line of the third stanza; so l. 29 is a variant of the first word of the third line. P. 251, l. 2, for *do* read *don*. P. 252, l. 3, read *intadbar rodosbae*.

|| The corresponding words in Lebar Brecc, p. 90, marg. inf., must be read *fri [ri]gnímí*. The *ro* of Palat. 830 is for *ra*, a common Middle-Irish corruption of *ri*, *fri*.

Fifteen other errors in his transcriptions from this codex may be exhibited in parallel columns:

DR. MACCARTHY.	CODEx.
P. 15, l. 4, oemen . . . Moel . .	oemenn . . mael . .
clúsenair	clúsenair
6, den dlegaid *	dendegaid
16, l. 3, Mauritií	maurittii
20, l. 13, nóeb challech	nóebchallech
15, trica	tricha
24, l. 5, grianda	grianna
6, nad brébron	nadbrec bron
26, ll. 3, 4, fir . . . imárim	fir . . . imarim
17, Sil	Sil . . (two letters erased)
20, ballí +	bahí
27, l. 19, [ro]himred ‡	rohímed
26, Beniaminn	beniamin

In pp. 93-96 Dr. MacCarthy prints the catalogue of Northern Irish kings which Marianus inserted on fo. 15b. of the Palatine MS. 830, and which had been already published thrice. The following corrections of his transcript are necessary. P. 93, Muredach Tírech, leg. Muredach tírech; Euchu, leg. Echu. P. 94, Diarmach, leg. Diarmat; Annmerach, leg. Annmrech. P. 95, Congall, leg. Congal. P. 96, Donnall, leg. Donnall; col. 2, mac Nel, leg. macc Nel; Moilsechnaill, leg. moil sechnaill.

To illustrate his transcriptions from the Palatine MS., Dr. MacCarthy has given a number of extracts from the Lebar Brecc, the Books of Leinster and Ballymote, and the Bodleian MS. of Tigernach's Annals. Of these the most important is the prose *précis* in the Lebar Brecc of the poems in the *Saltair na Rann* (Oxford, 1883), which describe heaven, the Creation, the Fall, and the penance of Adam and Eve. This *précis* is in Middle-Irish prose, so corrupt that Dr. MacCarthy has hardly been able to worsen it. In this, however, as might be expected from the palaeographer who read a hole in parchment as *corde*,§ he has succeeded. Thus:

DR. MACCARTHY.	MS.
P. 38, ll. 3, 7, 9, 18, 20, dino	didiu or didu
40, l. 19, Coimsearthair	coimsearthar
51, l. 28, ni co n-fetúr	niconfetar
56, l. 14, itenalad ["audivit"]	itenalad
22, ic t-remedon	ic tarmedon
60, l. 18, dimmach	dimmadach
23, tria chinad	tria chinaid
62, l. 12, co taethairsa	co taetharsa
16, [s] airrandus	is irrandus
23, oc iarruid	oc iarraid
61, l. 10, fris na	frisna
23, rothinoilset	rothinoilset
66, l. 20, for lathalmáin	for lar thalman
21, a diabul [vocate sg.]	a diabul
68, l. 5, airmínugud	airmínugud

Dr. MacCarthy's translation is worthy of his text. Thus: P. 38, l. 20, *hi treib in richid* (in the habitation of the heaven) is misrendered by "in the circuit of the royal abode"; p. 40, ll. 1, 2, *comla* (doorleaf) by "fastening"; l. 5, *doranta do findruine* (they have been made of white bronze) by "they are made of copper"; l. 14, *scerthair* (will be separated) by "are separated"; p. 42, l. 4, *mor sossad* (many stations) by "many seats"; p. 46, l. 2, *scribenda* (writings) by "writers"; l. 13, *cen uball don abail* (one apple from the apple-tree) by "one apple of the apples," with the note "abail is employed collectively [!]"

* Dr. MacCarthy translates this by "of the (penitential) rule," as if his "dlegaid" were the dat. sg. of *dliged*, a neut. *o*-stem. I conjecture that *isin cethladain den deg-Áid* means "in the first year of the good Aed," though who this Aed was I cannot say.

† Dr. MacCarthy conjectures *ba hí*; but the MS. has clearly *bahí*.

‡ Hereon we have this delicious note: "The omission of the verbal particle arose from pronouncing *himred* as a trisyllable; *m* and *r* not coalescing in sound."

§ See the ACADEMY for March 11, 1893, p. 223, col. 3.

|| See *Revue Celtique*, vi. 150, note 2, where the abbreviation *di* was, for the first time, explained by Prof. Thurneysen.

in this place"; p. 48, l. 23, *roteiped eua asa theob* (Eve was cut out of his side) by "issued Eve from his side"; p. 50, l. 14, *gluasacht* (removal) by "temptation"; p. 52, l. 12, *éochum richid* (unto heaven) by "unto the kingdom"; p. 56, l. 14, *secommna* (fig-tree) by "sycamore"; ll. 21, 25, *desid* (sat) by "sit," "sits"; p. 58, l. 12, *gortai* (hunger) by "want"; l. 19, *erim nylan* (a clear course) by "perfect the tale"; p. 60, l. 5, *Frith-oilid aslach diabuil* (prepare ye for the Devil's temptation) by "endurance of the assaults of the devil"; l. 13, *Ri richid* (heaven's King) by "the king of the kingdom"; p. 62, l. 20, *atbelam* (we shall die) by "we are dying"; p. 64, l. 16, *do mod* (thy work) by "thy measure"; p. 66, l. 4, *cér maith do gné* (though goodly was thy form*) by "though good is what dost thou"; p. 70, l. 4, *i cathaib* (into battles) by "into trials."

But the strangest of Dr. MacCarthy's mistakes is in p. 45, l. 4, where he renders *cool na .iiii. sanct find ficht* by "the chant of the fair four score." The reference is to Rev. iv. 4, 10: the Irish words mean "the music of the four-and-twenty fair saints," and the Irish author has attributed to the four-and-twenty elders the Sanctus of the Te Deum instead of the words in Rev. iv. 11.

From the Book of Leinster, p. 127a, Dr. MacCarthy cites Gilla Coemáin's metrical abridgement of Irish history (so-called) from the fortieth day before the Deluge down to the coming of S. Patrick. Here the printed text requires several corrections. For instance, [S]lecht, p. 146, gen. [s]lechte, p. 420, which Dr. MacCarthy renders by "destruction," is nothing but *lecht* "grave," gen. *lechte*, here put for "death." Its plural *lechte* occurs in p. 158, where Dr. MacCarthy makes it into a passive verb. For *Gabas, Gaelian*, p. 148, read *Gabais, Galian*. P. 150, l. 6, and p. 180, ll. 3, 8, for *is read oens* (MS. 7). P. 152, l. 6, for *Dec* read *dech* (MS. X.). P. 156, l. 16, for *Argatros* read *Argetros*. P. 160, l. 10, for *mir* ("sen," MacCarthy) read *mir* "rampart," and cancel the irrelevant note in p. 161. P. 170, l. 15, *fethib* ("cause," MacCarthy) read *fethib*, "with scores." P. 186, l. 10, *Rigderg* (gen. sg. m.) read *rigdeirg*. P. 192, l. 10, *do'n ehurad* read *don ehurad*. P. 194, l. 10, *Temraigh* read *Temair*; l. 15, *Feidlig* (acc. sg. m.) read *Feidliche*; l. 20, *tonaid* read *tonnaid*. P. 202, l. 3, *chath* read *i cath*. P. 206, l. 2, *ri oen bliadne* (rhyming with *dianblaid*!) read *ri oen bliadain*. P. 208, l. 4, *lasin Fothaigh* read *lasin Fothach*. P. 210, l. 11, *mur Icht* read *muir Icht*, the English Channel, so called either from the *Ictis* of Diodorus Siculus or from the (Portus) *Ictius* of Caesar, B.G. v. 2.

The translation of this piece is as faulty as the text. It abounds in obvious guesswork, much of which I am unable to set right. But the following corrections may be regarded as certain. P. 145, l. 7, "renown" (*glór*) read "noise." P. 149, l. 14, "Erin of the plains" (*Herinn n-irraig*, acc. sg.) read "wrathful Ireland"; ll. 16, 20, "famous" (*datta*) read "pleasant"; l. 19, "murmuring" (*anord*) read "disorder." P. 150, l. 3, "prudent" (*seng*) read "slender"; l. 19, "the warrior" (*finnaid*) read "know ye." P. 155, l. 11, "sorrow of hosts" (*degy na ndreud*) read "the red one of the conflicts." P. 157, l. 14, "prop" (*dos*) read "bush." P. 159, l. 17, "stout was his kingship" (*ba trén a rig*) read "strong was his forearm." P. 161, l. 5, "good the deed" (*seol sibit*) read "a prosperous course"; l. 11, "The fate" (*aided*) read "tragic death." P. 165, l. 3, "great" (*?*) the deed" (*mitib tor*) read "with thousands of lords." P. 167, l. 8, "destruction" (*crád*) read "torment." P. 169, l. 1, "ill omen" (*geas*) read "tabu"; l. 7, "Finished" (*ro thairvid*) read "he, Ailill, abated." P. 173, l. 13, "he presided" (*arsaid*) read "old"; l. 20, "the fate of death" (*ing éad*) read "the violence of death"—*ing*=Skr. *anhas*. P. 175, l. 19, "his fate" (*a thairbirt*) read "his subjection." P. 178, note 7, and p. 192, l. 7, "doom" (*bráth*) read "betrayal." P. 179, l. 1, "descent" (*gluinn*, pl. n. of *glonn*) read "deeds"; l. 9, "Covenanted his chief champions" (*Rochin* [g]-

* The Irish words correspond with the *ciar* "bo gle do echruth (though bright was thy shape) of Saltair na Rann, 1677.

† Most editors here give *ad portum Itium*, but see the various reading in Schneider's note.

‡ In p. 173 Dr. MacCarthy renders the word by "The destruction."

set a coim curad) read "They stept their warrior's step." P. 182, note 6, "a prohibition of a true sovereign" (coll. fir flatha) read "a violation of a prince's truth." In the same note, *cona heo* (with her brooch) is rendered by "with her circlet," though *eo* is here and elsewhere glossed by *delg* "pin," and is cognate with Gr. *lōs* "arrow," Skr. *ishus*. P. 193, l. 13, "with perfection" (*eo becht*) read "assuredly." P. 199, l. 11, "on the morrow" (*aithle*) read "after." P. 201, l. 3, "from his portion" (*as—for os—in raind*) read "over the part"; l. 6, "his good complement" (*a daglind*) read "his good time." P. 203, l. 8, "son of Rochraid" (*mac Róchride*) read "son of Rochride" (Great-heart); l. 17, "of the pre-eminent deeds" (*nal-luamchless*) read "of the swift feats." P. 205, l. 2, "king with contests" (*áirle co n-airlechaib*) read "an earl with slaughters"; l. 13, "Lugaid son of Cu" (*Lugaid mac con*) read "Lugaid Hound's son"—the hound being a wolf-dog bitch that had suckled him when a babe.* P. 207, l. 14, "remember [it] (*in*) *cuinnid*) read "do ye ask?"

The extract from the Bodleian Annals of Tigernach, printed and translated in pp. 266-274 of Dr. MacCarthy's book, suggests some amusing corrigenda. Thus "Leapra graukisima in Hiberniam que uocatur boigach," p. 272, is translated by "Most severe leprosy in Ireland, which is called the Pox." The true translation is, of course, "Into Ireland [came] a most severe cutaneous disease which is called small-pox." The annalist refers to variola, not syphilis. In p. 267, where the MS. has corruptly: *Nigis facta est occid magna escolt*, Dr. MacCarthy emends thus: "*Nig[r]is facta est occid[ens]*—Magna escolt," and translates this nonsense by "The West became black—Great dearth." It can hardly be doubted that Tigernach wrote: "*Nix magna facta est: accidit ascolt mór*," and that the entry merely records a heavy snowfall and a great famine. Compare the Annals of Ulster, ad ann. 669. The latinity of the learned Doctor's emendation finds parallels in his *struprum*, p. 28, his *Bene ieiunus, cito sturis*, p. 35, and his *ad naven illum* in the same page. In Navarre, Priscian was only "a little scratched."† But in Youghal he is not merely scratched, but cauded, as if he were the daughter of a boycotted farmer. Note also the following hexameter in p. 142:

"Philologi certant et adhuc sub iudice lis est,"
and this in p. 351:

"Dubthach hos versus scripsit tempore parvo,"
where for *scripsit* the MS. (the Leyden Priscian) has *transcripsit*.

A few notes on his other extracts and I shall, for the present, be done with Dr. MacCarthy. To illustrate the form of the Irish poems which he cites from Palat. 830, he quotes in pp. 120-140, and purports to translate, three passages from the metrical tract in the Book of Ballymote. As the whole of this tract has been accurately reproduced by Prof. Thurneysen, in *Irische Texte*, 3^{te} Serie, Heft 1, it will suffice to give one or two specimens of the way in which Dr. MacCarthy has here done his work. At the beginning of the tract is the following example of the metre called irregular *debidé*:

Uar in adaig i Moin mhóir,
fearaid deartan, ní deireoil;
dorrdan rostibh in gaeth glan,
geisidh os chaillil clithar †

(Cold the night on Moin Mór: a storm § rages—no

* See the Book of Ballymote, 254^a 15; the Book of Lecan, p. 446^a: H. 3, 18, p. 573^b; the Annals of the Four Masters, A.D. 186; the *Revue Celtique* xiii. 434 (note); and *Silva Gadelica* II. 189, 347, 538. Lugaid's father was Mac-nia, also called Lugaid Loegde.

† Love's Labour Lost, v. 1.

‡ MS. *clithair*, with a punctum delens under the i.

§ *Deartan* is here glossed by *sneachta* "snow," or "of snow," in the Book of Lecan vocabulary by *anfud* "storm," and in the Four Masters, A.D. 1582, p. 1779, O'Donovan renders it by "tempestuous weather." The gen. pl. and dat. sg. are written *derdan* in the Book of Lismore, 117^b 2, 118^a, where Mr. S. H. O'Grady (*Silva Gadelica* ii. 388, 389) renders rightly by "heavy squalls" and "tempest."

small matter: 'tis a peal the pure wind laughed: it roars over the wood's shelter.)

Here *deartan* alliterates with *deireoil* (leg. *deireoil*) and *clithar* rhymes with *glan*. Dr. MacCarthy (p. 120), not understanding *deartan* or *clithar*, prints *d[] deartan* and *clithair*. The former words (which could only mean "of a little grave") he translates by "rain," the latter by "of Clithar," and he mistakes the gen. sg. *chaillil* for the dative of *caill*. Further on, in the same page is a quatrain, of which the first two lines are

Rochuala
ní thobair [leg. *thabair*] eochu ar duana.

(I have heard that he gives no steeds for poems.) Dr. MacCarthy prints the second line as *in t-obair: eochu ar duana*, and translates: "I have heard of The deed—horses [to be given] for poems."

Then comes the following example of another metre called *debidé smotach*, "scrappy *debidé*":

Rogabh [E]ocho* buidhi bos—nos: †
robe dia es ar mac—smot‡

(Eocho the Yellow got kine [and] fame. After him there was for his son [only] a scrap).

Dr. MacCarthy prints this as

Rogabh o
Cho buidhi bos: nosrobe
Dia es[i] ar a mac
smot,

and renders this disjointed gibberish by "He caught the ear With [his] yellow palms: [but] there was After that upon the youth A lobe."

The metre *debidé imrind fardalac* is exemplified by a stanza of six rhyming heptasyllabic lines. Of these the first two are

A muintir Murchada moir [leg. *moir*]
risna geib fid na fadmoir [leg. *-mois*]

(O family of great Murchadh, to which belongs neither wood nor wild bog.)

For the dissyllable *muintir* Dr. MacCarthy (p. 126) prints *mie* (thus ruining the metre), and then translates thus: "O son of Murchadh the great, To whom [? thee] may neither wood nor hare belong." Here

he has mistaken *m* (the compendium for *muintir*) for *m* (the compendium for *mac* or *mie*) and *fiad-móin* (a wild bog) for *fiadmuin* (hare). The quatrain exemplifying "general *debidé*," p. 130, is elsewhere ascribed to Cúchulaínn, and means: "I know not what man Etan will sleep with; but brilliant Etan knows that she will not sleep alone." Here Dr. MacCarthy, misled by the Ballymote scribe (who wrote *faifea* for *faifea*) misses the point, such as it is, and gives us: "I know what man Etan will smile upon [lit. with]. But knows Etan the brilliant that she will not [always] smile alone." In pp. 134, 136, is the line *edrocht bass fo bel[i]nd buabail* (a bright hand under a drinking-horn). Here he changes *bass* into *liass*—thus spoiling the alliteration, and making the Irish nonsense—and then translates by "Brilliant eyes [lit. brilliancy of pupils] beneath a very haughty head." It would be both useless and cruel to ask Dr. MacCarthy to mention his authority for rendering *liass* by "pupils" and *buabail* by "very haughty." P. 134, l. 12, for Rossan read Rossach. In p. 136, l. 24, notwithstanding his two emendations, lacks a syllable. Read *na dely ci thes triam dermaid* (though my brooch should go through my palm), as in Laud 610, fo. 90^b.

Pp. 278-317 of Dr. MacCarthy's book contain historical matter in prose and verse, from the Book of Ballymote. The first paragraph deals with the six ages of the world, and ends with the colophon *fin7* [i.e., *Finet*, better *finit*] *dona haisibh*. He prints this: "*fin* [? lege *sin*] 7 do na haisibh." P. 280, l. 5, *go deod flatha asarda* (to the end of the Assyrian

* Eochu, H. 2, 12.

† *Bós—nos*, *ibid.* From *bós* (cognate with Lat. *boverum*, stem *boves*) comes the adj. *buasach*, Cormac s.v. *marc*.

‡ This word [leg. *smat*, to rhyme with *mac*?] still lives in the Highlands as *amad*, "a particle, a jot, the smallest portion of anything." Dr. MacCarthy confuses it with *amit* "lobe."

§ Compare *Finis dona Debidib*, p. 126, and *Finis dona dubfoclaib*, the colophon of the vocabulary in the Book of Lecan.

kingdom) is rendered by "to the last prince of the Assyrians." P. 284, l. 35, *in tres righ dec* (the thirteenth king) by "the third king [and] tenth." So in p. 292, l. 7, *isin sechtuadh bliudain fichet* (in the twenty-seventh year) by "in the seventh [and] twentieth year." We have seen that the learned "Examiner in Celtic" does not know the difference between the Middle Irish cardinals for 24 and 80. He seems equally at sea as regards the ordinals. P. 294, l. 4, *Crithinbél cainte* (Crithinbél the lampooner) is printed *Crithin bécainte*, and translated by "Crithin of the satirical mouth." Another instance of ignorance of persons well known to Irish story occurs in p. 308, where the MS. states that at the battle of Cenn-abrat Nemed fell by Cairpre and Doreara the druid by Eogan. For Doreara *drai* Dr. MacCarthy prints *do rear adraic[e]*, and translates this gibberish by "according to others."† Lower down, on the same page, a *Turlach Airt* (in Art's swamp, where King Art, son of Conn of the Hundred Battles, was beheaded) is rendered by "on the Hill of Art," *turlach* being confounded with *tulach*. Still worse, if possible, are his mistakes in p. 286-7, where he renders *ar* (ploughing) by "sowing," *cuma* (cutting-out) by "embroidery," and prints *Gaidel glas mac Tuil* for *G. g. mac Níul* (son of Néil). So he gives us *Enog, mac Iareth, as e cet lúinda dobi riam*. This he translates by "Henech the son of Jared, he is the first fowler [!]" that ever was." For the non-existent word *lúinda* the MS. has *lúinda*, i.e., "literate, lettered person," Enoch, son of Jared, having been, according to a well-known tradition, the inventor of writing, arithmetic, and astronomy. In the next page Dr. MacCarthy renders *Galladagdaí* A. *Gallagreg* by "the Galladagdae, that is the Gallagreg." The Irish words mean "the Galatians (O. Ir. *Galatadaí*), i.e., the Gallo-græci," an ancient Celtic nation, of which, apparently, the "Examiner in Celtic" has never heard.

The rest of Dr. MacCarthy's book is occupied by quasi-historical matter, in prose and verse, from the Book of Ballymote, pp. 48^b-51^a. I can only mention a few of the many corrections which these texts and their translations require. P. 398, ll. 8, 9, *oidih, oididh* is Englished by "fate." Read *oided* or *aided*, which means "tragic death," and comes from the I. Eur. root *poide*, "to fall," just as the cognate Latin *pestis* comes from *ped*. P. 400, l. 6, *adfet secla* (it, a wave, tells news) is misrendered by "Tidings tell." *Candfuclad* (p. 402, l. 9) is printed *Candfuclach*. In p. 407, l. 13, *madan* (= O. Ir. *matan* "battle") is "corrected" into *maidan*, and translated by "rout." P. 408, l. 18, *congat* (conflict) is bisected into *co ngat*, and translated by "with feat"; l. 23, *eriangalach* should be *sriangalach*. P. 402, l. 8, *volubhaidh* should be *voluathaidh*, better *-aigh*, "he reduced to ashes" P. 422, l. 13, *oiligh* is rendered by "noble." Here, as in p. 430, l. 14, it means "of Ailech," now Greenan-Ely in Inishowen; l. 22, *tri bliudhna do neill* *uirtmoir* (three years to the mighty champion) is rendered by "Three years were reigned by Niall of great power," as if the man's name *Niall* were feminine. In the next line, *fo lamnaib* should be *fo lannuib* "under swordblades"; and the following line, *liach a guin do Glus-gallaib*, means "Sad his slaughter by Green Foreigners," not, as Dr. MacCarthy supposes, "The evil of his [mortal] wounding." &c. P. 424, l. 4, *ar n-eg i Thuathail Techtmar* (after the death of Tuathail Techtmar's descendant), is misrendered by "On the death of the [second] Tuathail the Acceptable," Dr. MacCarthy making *i* (gen. sg. of *na*) to stand for *in*, the gen. sg. m. of the article, and supposing that *t* is aspirated after *n*.

WHITLEY STOKES.

* See as to this person, the Book of Leinster, pp. 11^b, 170^b, and the *Revue Celtique*, xii, pp. 64, 125.

† See as to Doreara or Doderara, the *Revue Celtique*, xiii. 430, 441, and *Silva Gadelica*, ii. 349, 521.

‡ *Turlach*, better *turloch*, is properly a place covered with water in winter, but dry (*tur*) in summer.

§ Nom. sg. *niall* F. champion, O'R., who wrongly makes the word *masc*.

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CORRESPONDENCE.

MONSIEUR BÉDIER ON POPULAR TALES.

London: July 10, 1893.

M. Joseph Bédier has just published a most interesting volume on *Les Fabliaux* (Paris: Rouillon). I have no right to criticise his work where it deals with the literary qualities of the *Fabliaux*, but much of his book is concerned with the general question of the diffusion of popular stories. M. Bédier's conclusions are exactly those which approve themselves to me; and he is particularly opposed to the theory of M. Cosquin, of Benfey, and others, who find the central source of tales in India.

But M. Bédier appears to have misunderstood my own position. He supposes me to mean that "each *conte* or each type of *contes* may have been invented, and reinvented an infinite number of times in different ages and countries" (p. 36). Again:

"No theory is probable which cannot admit the fact, proved in a thousand cases, that *contes* may

be transmitted by way of borrowing. We are merely astonished that Grimm and Mr. Lang so energetically refuse to admit this truth" (p. 39).

To take the second assertion first: I have (if M. Bédier will pardon me) always admitted this truth—that *contes* may be transmitted by borrowing. I say, in the work quoted by M. Bédier:

"It is certain that no limit can be put to a story's power of flight *per ora virum*. It may wander wherever merchants wander, wherever captives are dragged, wherever slaves are sold, wherever the custom of exogamy commands the choice of alien wives. . . . Wherever human communication is, or has been possible, there the story may go; and the space of time during which the courses of the sea and the paths of the land have been open to story is dateless and unknown."

Yet I "energetically deny" that stories may be borrowed! On the other hand I energetically assert it. This must have escaped M. Bédier's attention. This brings me to the former point: that I believe any story may be invented and re-invented any number of times. *Distinguo!* As I have said, in my preface to Miss Cox's *Cinderella*, "where the sequence of adventures in Apuleius is strictly preserved, there I believe firmly in transmission, in borrowing." But where the sequence does not exist at all, as in the Red Indian and Zulu tales analogous to "Cupid and Psyche": where only the central idea occurs (a taboo on wedded intercourse, with supernatural penalty on its infringement), there I pronounce no opinion as to whether the tale has been independently invented, or borrowed and altered. Clearly, any tale in which a wife may not see, or name, or speak to a husband, and in which her (or his) disobedience is supernaturally punished, is of the type of "Cupid and Psyche." But this idea is often found where the jealous sisters are absent: where many of the adventures in Apuleius are absent. Now, why should not the central incidents have been invented wherever the taboo was part of living customs? It is a widely diffused taboo: it might, wherever it existed, be enforced and illustrated by a tale. It might, also, have been borrowed: I am unable to dogmatise in each case. Then we come to types of stories. There is a Kaffir tale of the "Cinderella" type (Theal, *Kaffir Folk Lore*, pp. 169-171.) This story, with a boy hero, not a heroine, is a mixture of "Cinderella" and of "The Black Bull o' Norway." I regard it as in the last resort an echo of these tales; but if any one maintained that it might have been independently invented, why, in the face of modern coincidences in fiction, I should scarcely regard him as stating an impossibility. Mr. Mark Twain, in a recent essay on "Mental Telegraphy," gives several examples of coincidence. In one case Mr. Howells, and a lady unnamed, simultaneously evolved a similar novel, and Mr. Howells deemed it proper to explain the fact to the other author. Mr. Mark Twain, half in earnest, accounts for this incident by "mental telegraphy." Where only the type of story is similar in two cases, say in China and Peru, I am unable to dogmatise as to the possible limits of casual coincidences. The more I study this subject, the more I feel inclined to believe, as a general rule, in transmission, perhaps prehistoric in some instances. As M. Bédier quotes me, in my Introduction to Perrault, "it is difficult to fix a limit to chance, to coincidence." Was it likely, for example, that Mr. Haggard, in *Nada the Lily*, should independently invent the scene where the heroine, after a fight, is found walled up in a cave, while the wounded hero, outside, cannot rescue her. This very incident occurs in Scott's *Betrothed*. Clearly, M. Bédier might say, Mr. Haggard doubtless unconsciously borrowed

from Sir Walter. But, in the room where I write this note, Mr. Haggard found his incident in the late Mr. Leslie's privately printed book on the Zulus; where the tale is told as a matter of recent fact—I think in Panda's reign. The recollection of Scott's *Betrothed* occurred to neither of us. Thus, unless Mr. Leslie borrowed from Scott, which there seems no reason to believe, Sir Walter plagiarised from a real occurrence which had not yet taken place. With such examples, I cannot but say that it is difficult to limit hazard and coincidence. But I think that hazard may be almost or quite regarded as a *quantité négligeable* where the sequence of incidents, in a story plot, is strictly or even markedly preserved. In such cases transmission is infinitely more probable than coincidence. This opinion grows on me. Some years ago, as M. Bédier and M. Cosquin cite me, I said, in an Introduction to Grimm: "Much may be due to the identity everywhere of early fancy, something to transmission." I would now transpose the "much" and the "something."

M. Bédier (p. 44) says that I "deny the truth of the Orientalist theory, so far as tales of marvel are concerned. But to contradict is not to refute." Perhaps one cannot *refute* the hypothesis, but one can *refute* the arguments for it. I have done so, in my introduction to Alington's translation of *Cupid and Psyche*, and in *Myth, Ritual, and Religion* (ii. 299-320). My arguments are almost or quite identical with some of those advanced by M. Bédier.

(1) We have many popular tales in Egypt and Greece older than historic India, the supposed source of tales.

(2) Literary versions, like the literary versions brought from the East in the Middle Ages, scarcely reach, and seldom modify, the traditional popular versions.

(3) Ideas peculiarly Indian are absent from popular Western tales.

(4) The ideas in the Indian tales are not, in the vast majority of cases, peculiar to India, but are universal.

Where, then, is the proof, or even the presumption, of an exclusively Indian origin?

For (1) see M. Bédier, pp. 78-84; many ancient Greek examples might be added, as he sees, to his list.

For (4)—the universality of ideas said to be peculiarly Indian—see M. Bédier, pp. 131, 132, where he cites my argument. "Popular tales," he writes, "are of Indian origin"; as a proof, says this School, from Benfey to M. Cosquin, "note the specially Indian traits in the tales." But Mr. Lang protests "the tales contain nothing especially Indian." "Very good," replies M. Cosquin. "But, pray, prove that they are in contradiction with ideas ruling in India." It is certainly odd logic!

For (2)—the comparatively slight influence of literary versions from the East on popular tales—see M. Bédier, pp. 97-100. M. Bédier here adduces arguments from sources unfamiliar to me, but the conclusion is the same (compare *Myth, Ritual, and Religion*, ii., pp. 313, 314). I was dealing with *contes*, M. Bédier treats of *fabliaux*; he finds only ten, or at most thirteen, representatives of Oriental stories in mediaeval Europe. "Voilà donc cet 'océan des rivières d'histoires' qui aurait inondé l'Europe au moyen âge!" (p. 112.) On this point it seems that M. Gaidoz and myself have made too "benevolent concessions." I said (*Myth, Ritual, and Religion*, ii., p. 313):

"It is certain that Western literature was actually invaded by the *contes* which had won a way into Indian literature. These facts are beyond doubt, but these facts must not be made the basis of too wide an inference. . . . Even the versions that were brought in the Middle Ages by oral tradition must have encountered versions long settled in Europe."

M. Bédier and I reach identical conclusions, by similar steps, though his learning is infinitely greater than mine, above all where *fabliaux* are concerned. But I still think that I did more than merely "contradict" the ideas of M. Cosquin. I gave my reasons: they are, in part, the reasons of M. Bédier; he adds others from fields of literature with which I am unfamiliar. We are both of opinion that the Indian theory arose because men, finding in Indian literature the oldest literary form of *contes* (and even here they were wrong), decided that India was the original home of *contes*. We are both of the opinion stated by M. Bédier in his humorous and vigorous eighth chapter:

"Si l'on se propose la tâche d'en déterminer l'origine et la propagation, le problème est insoluble et vain."

But so are most problems!

ANDREW LANG.

AN EARLY-RUSSIAN PARALLEL TO THE HILDEBRANDSLIED.

Taylorian Institute, Oxford: July 1, 1893.

The fragment of the Old-High-German Hildebrandslied, with its tragic conflict between father and son, being well known, it seems to me worth while to draw attention to a parallel folk-song in Old-Russian.

The rare and interesting little volume of 160 pages, which has preserved a collection of Early-Russian heroic songs in a German compilation, bears the title: "Fürst Wladimir und dessen Tafelrunde, Alt-Russische Heldenlieder" (sm. 12mo., Leipzig, 1819). The compiler, who modestly conceals his name, was, according to Jacob Grimm (*Kleine Schriften*, vol. v., p. 138), Hofrath von Busse. As he points out in the Preface, and as Mr. Morfill, in a public lecture on Russian Bylinas or ballads, recently confirmed, the original words of these epic songs, which the translator had partly heard in his cradle, partly remembered from his boyhood, seem never to have been written down, but were only preserved by oral tradition. Several editions of Old-Russian heroic songs have appeared in Russia within the last twenty years, such as the "Kniga o Kievskikh Bogatyrjakh," or "The Book about the Heroes of Kiev," edited by V. P. Avenarius (St. Petersburg, 1876); but they reveal rather an artificial and modernised aspect, lacking that natural simplicity and freshness of character which distinguishes the older songs contained in Busse's collection.

Now, turning to the particular song which relates a duel between Vladimir the father and his son Mstislav, we find that the original motive of their conflict, which the fragmentary Hildebrandslied does not touch upon, is their common love for the virgin Svetlana. I quote the final passage, where the issue of the duel between Vladimir and Mstislav is thus told:

"Mstislav auf das Haupt des furchtbaren
Gegners einen mächtigen Schwertstreich führt.
Aus einander fliegt die Haube,
Und er schaut, o Graus und Wunder!
Nicht ein freches Räuberantlitz—
Ach, die vielverehrten Züge
Seines Vaters, Fürst Wladimirs
'Sohn, vergieb mir erste Wallung
Aufgeregten Vaterzornes,'
Spricht Wladimir, ihn umarmend,
'Hast du doch zu dieser Stunde
Mich so zwiefach überwunden,
Mit dem Schwert und in der Liebe.
Lieber Sohn, mit Stolz und Freude,
Komm' zurück mit mir nach Kiev,
Lebe glücklich mit Svetlana!'
Lauter Jubel scholl durch Kiev,
Hohe Feste stellt der Fürst an,
Und des Helden Mstislav Hochzeit
Ward viel Tage durch gefeiert."

H. KREBS.

LESSING'S PROSE WRITINGS.

Irish Literary Society, Bloomsbury: July 10, 1893.

Some time ago, when noticing in the ACADEMY an excellent new edition of "Lessing's famed Laocoon," I deplored the lack of a representative volume of selections from Lessing's prose writings for English students. For Lessing, whose work was so fragmentary and so various, lends himself well to treatment of this kind, and the style of the greatest of German prose writers could in no other way be so well illustrated. It seems, however, that I was mistaken in supposing that no such work existed. From Messrs. Putnam's Sons I have received a volume entitled *Lessing's Prose*, edited by Prof. H. S. White, of Cornell University, for a series of "German classics for American students." It contains nothing from the *Laocoon*, which, I think, is an unfortunate omission; but otherwise the selection is a most judicious one. The dialogues entitled *Ernst and Falk* will be new to most English readers, who will see in them Lessing's prose style at its very best. A good selection from Lessing's letters is an excellent feature of the book. The notes contributed by Prof. White are everything they should be; and the book is altogether so good and so scholarly that, having unwittingly denied its existence, I feel it my duty to draw particular attention to it. It ought to be in use in every class-room where the German language and literature are studied.

T. W. ROLLESTON.

APPOINTMENTS FOR NEXT WEEK.

WEDNESDAY, July 13, 5 p.m. British School at Athens: Annual Meeting; Report of Director and of Managing Committee; Election of Officers.
8.30 p.m. Japan Society: "Wood and its Application to Japanese Artistic and Industrial Design," by Mr. G. Cawley.
SATURDAY, July 22, 3.45 p.m. Botanic: General Fortnightly Meeting.

SCIENCE.

British Forest Trees: and their Sylvicultural Characteristics and Treatment. By John Nisbet. (Macmillans.)

AMONG the numerous works lately written on Forestry and British Timber Trees, this is honourably distinguished: first, by the long and varied experience of the author; next, by his adaptation to English sylviculture of the latest theories of German writers, such as Burekhardt, Ney, and Gayer. Sylviculture, it must be understood at the outset, means the culture of timber for profit, as opposed to arboriculture, or the growing of beautiful specimen trees in park and garden. In short, Mr. Nisbet's is an economical manual, rather than a treatise on trees as objects for landscape gardening.

Ever since Evelyn's days English squires have been fond of growing trees in their parks, but this is a very different matter from forestry proper. Uvedale Price and Gilpin treat of the former, Laslett and Michie of the latter; while the Indian Forest Service and the Department of Forestry at Cooper's Hill show that England is awaking to the care of her forests. Mr. Nisbet lays great emphasis on the distinction between pure and mixed forests, a distinction much more studied in Germany than here. Special care is taken in that country not to plant in one wood by themselves the same kinds of trees, unless all the conditions needful for their health and prosperity are present.

For English foresters often plant trees haphazardly, paying little attention to their habits of growth, to the character of soil best suited for them, and the like, but taking extreme pains to fence them in from cattle and rabbits. From such external precautions against loss, Mr. Nisbet would call away his readers to the more vital considerations of speedy growth and proportionate increase, as secured by scientific study of soils, aspects, and the like. His Introduction of some fifty pages is the best part of the book, glancing, as it does, over the chief scientific results of forestry in Germany of late years. The rest of the book comprises an account of the larger timber trees of Great Britain, always contemplating them, however, from a commercial rather than from an aesthetic point of view.

The Exhibition of Gardening and Forestry at present open at Earl's Court proves the interest that Englishmen take in planting. Pity that so excellent an end is too frequently marred by ignorant, injudicious treatment of trees! On many estates the woodward is utterly destitute of any real knowledge of his craft. Traditional rules and a ready appeal to the axe are his characteristics. Meanwhile some trees perish or dwindle because grown in poor or unsuitable soil; others never do themselves full justice from a wrong aspect having been originally chosen for them. Some woods are too thick, and the trees cannot spread; in others lack of brushwood lets in wind and sunshine, and dissipates the moisture which would otherwise have served as nutriment for fine trees. All these and numerous kindred faults are reprehended by Mr. Nisbet; while his excellent tables connected with healthy tree-growth form a feature of much usefulness. Attention to these matters will not only benefit private growers, but is of special service to the imperial forests and their management. Matter-of-fact estimates in all cases must be made with regard to cost and profit. The percentage of interest on capital laid out in trees will pay indeed, but only if it be calculated at a somewhat lower scale than that derived from agriculture. Consequently, it becomes the duty of all growers of timber for profit to possess a large scientific knowledge of the conditions under which alone timber can be well and cheaply grown. In short, economic forestry in England is yet scarcely understood, for which reason all estate owners ought gladly to welcome Mr. Nisbet's counsels. He has acquired much experience in India wherewith to supplement his knowledge of English forestry, and in the title-page of his book is described as "D. Ec.," a mystic degree, of which both Whitaker and Hazell are entirely ignorant.

A table of the period during which each timber tree was introduced into England is followed by chapters on growth in relation to soil, habit, the influences of climate, reproduction, thinning, and forest management in general. We should demur to the period of healthy vigorous age being assigned to the elm as from three to four hundred years; a century is more like the truth. The root system of the elm is well described as "consisting of several

strongly-developed branching side roots, with strong determination downwards." In consequence of their little horizontal expansion, this tree is peculiarly liable to be overthrown in a tempest. Mr. Nisbet does not name the dangerous character of the elm in early spring, when the sap rises, and without any warning the large boughs frequently snap and carry destruction to all beneath them. Elms are found nowhere in northern Europe in pure forests. Tree after tree is passed under review at great length by Mr. Nisbet, and its treatment as an object of commerce duly pointed out. The chapters on coniferous trees and their management deserve particular attention.

The book is a necessity to sylviculturists, while all who are interested in arboriculture will learn from Mr. Nisbet's pages much that may well be pondered.

M. G. WATKINS.

CORRESPONDENCE.

"THE TEN PATRIARCHS OF BEROSES."

II.

Barton-on-Humber.

In the ACADEMY for May 31, 1884, I showed that the lengths of the reigns of the ten antediluvian kings of Berosus, taking a *var* as 3°, and the 120 *sars* as the 360° of the circle, corresponded very remarkably, and more closely than mere accident would allow, with the distances between the following ecliptic stars—Hamal, Alecyone, Aldebaran, Pollux, Regulus, Spica, Antares, Algedi, Deneb Algedi, and Skat. It does not follow that the kings and stars are respectively identical; but that the kings, whatever they may have primarily represented, were reduplicated in the stars, just as the signs of the Zodiac, as I have endeavoured to show, are reduplications of simpler phenomena, being neither arbitrary inventions, nor forms merely suggested by natural stellar arrangement. Astrologers for centuries, and without knowing why, have termed the twelve signs alternately "diurnal" and "nocturnal"; and this is quite correct, inasmuch as they were in origin simply certain diurnal and nocturnal phases familiar to the mythological imagination, which necessarily expressed itself by simile, parallel, and analogy. Such an analysis shows the zodiacal cincture as follows:

I.—Diurnal Signs.

1. The Ram-sun, afterwards Aries.
2. Sun and Moon " Gemini.
3. The Lion-sun " Leo.
4. The Waning-sun " Ara.*
5. The Archer-sun " Sagittarius.
6. The Rain-giving-sun " Aquarius.

II.—Nocturnal Signs.

1. The Moon-bull, afterwards Taurus.
2. Darkness " Cancer.
3. The Moon " Virgo.
4. Darkness " Scorpio.
5. The Sea-sun " Capricornus.
6. The Nocturnal-sun " Pisces.†

This example will assist in enabling us to understand the connexion between the ten kings and the ten stars.

* Vide R. Brown, Jun., *The Heavenly Display*, p. 65; *Remarks on the Euphratean Astronomical Names of the Signs of the Zodiac*, sec vii. (in *Proceedings*, Soc. Bib. Archæol., March, 1891).

† Afterwards Pisces. "The double month Adar and Ve-Adar would be the origin of the double Pisces" (Sayce, in *Trans. Soc. Bib. Archæol.* iii. 166).

1. Ἀλῶρος, the first king, is thus in some way equated with Hamal. When, therefore, we have the Assyrian *Ailur*, *Ālu*, Hebrew *Ayil* "ram," and further find *Ailur* given as the equivalent of the Akkadian *Si-mul* ("Horn-star," *W. A. I. II. vi. 9*), is it not clear that Alōros, the first king, is the Ram, originally solar and subsequently stellar, first of constellations and stars, and so in the Babylonian astronomy of the Arsakidan period astronomically called *Ku* (= *Iku* "the Leader"), and in later times *Dur*? These king-names contain a mixture of Semitic and Sumero-Akkadian words; and had Alōros been an admittedly non-Semitic name, I should have been inclined to compare it with such a word as the Kamassin (Samoied group) *Ular* ("sheep"). But if it chance to be unconnected with *Ailur*, then I should regard the name as representing the Akkadian *Alālu* ("the Great-Spirit"), "the Eagle," "symbol of the noon-tide sun."

2. Ἀλδάρως, the second king, is equated with Alecyone, and his name can scarcely be anything except the Akkadian *Alap-ur* ("Bull-of-the-foundation"). The Akkadian *alat*, *alap* = Assyrian *alapu*, "bull (warrior spirit)," *ēdu* ("divine bull"); and the second month was "the Foundation" (of the calendar) 4698—2540 B.C., during which period the sun entered Taurus at the vernal equinox. The original Bull, as I have shown elsewhere, was lunar, just as Taurus is a "nocturnal" constellation; and, if any further proof were wanting, we find in the late Babylonian astronomy of the Arsakidan period that this very star Alecyone was known as Temennu ("the Foundation"). (Vide Epping and Strassmaier, *Astronomisches aus Babylon*, p. 120.)

3. Ἀμιλῶρος, the third king, is equated with Aldebaran, and his name = *Amil-ur* ("Man-of-the-Foundation"). It will be observed that we are still in Taurus, the late astronomical name of which is *Te* (an abbreviation of the Akkadian *timmena* = Assyrian *temennu*), the constellation of the second or "Foundation" month. The Assyrian *amilu*, *avilu* is very probably, as Lenormant suggested, the Akkadian *mulu* ("man") "avec S prosthétique."

4. Ἀμμένων, the fourth king, is equated with Pollux. The meaning "artifex," suggested by Prof. Hommel, is very suitable to a god-king connected with the third month, that of "the Making of Bricks," and of the Twins. The patron divinity of the month is the Moon-god, who is styled "the supporting-architect," and the archaic kosmogonic myth or legend attached to the month is that of the Two Hostile Brethren (Sun and Moon), and the Building of the First City. But I had reason to identify Star No. II. in the Tablet of the Thirty Stars (vide *Proceedings Soc. Bib. Archæol.*, February, 1890), called Yoke-of-the-Enclosure, with Pollux; and "the enclosure of Anu" is probably the ecliptic, which stretches across heaven like a yoke. Ammenon may therefore perhaps = *Umun-an* ("Girdle-of-heaven"). Thus, the Akkadian *Dagan* = Greek *Δαγών*. The moon circling through the ecliptic may be styled a "heaven-girdle"; and if Ammenon meant "the Fire," as Lenormant supposed, we find that the Moon-god was called at Nipur "the god of glowing fire" (vide Sayce, *Religion of the Ancient Babylonians*, p. 154).

5. Ἀμυγδάρως, the fifth king, is equated with Regulus, and his name = *Amil-gal-ur* ("King-of-the-celestial-sphere"). *Amil-gal* ("Man-great") = *Un-gal* ("Man-great") = Assyrian *Sarru* ("King"). The Akkadian *Ur* (not the word which appears in *Alap-ur* and *Amil-ur*) = Assyrian *Khamanu* "bond (celestial sphere)." In the late Babylonian astronomy we find Regulus called *Sarru* ("the King"), as says the Scholiast in Aratus *Phainomena*, v. 148: ὁ δὲ ἄστρον ἐστὶν ἐν τῇ καρδίᾳ ἀστέρων Βασιλικῶν (*Regulus*)

λεγόμενον, ὃν οἱ Χαλδαῖοι νομίζουσιν ἔρχεσθαι τῶν οὐρανίων.

6. Ἀδῶρος, the sixth king, is equated with Spica. Star No. XVI. in the Tablet of the Thirty Stars is *Kakkab Dan-nu* (= Akkadian *Dun* "Hero"), *'ilu Da-mu* "the Star of the Hero, i.e., the god Sky-furrow," which I was inclined to identify with *Zavijava* ("Angle," γ Virginis). It is certainly some star in Virgo. "The furrow of heaven" = the ecliptic. The ten kings are apparently alternately solar and lunar, and the original Hero of the Sky-furrow will be the Moon. Ἀδῶρ, the other form of this king-name, would, as noticed, = a Babylonian *Damas*, and is probably connected with *Damu*.

7. Ἐνεδόρωρος, the seventh king, is equated with Antares, and his name = *Udda-an-xu* ("Day-heaven-bird"), while *Enedōrowros* = *Udda-es-xu* ("Day-brightness-bird"). We have already (*sup.* No. 1) met with the solar eagle *Alāla* in this connexion, and in the Tablet of the Thirty Stars I have identified Star No. XXIII., which is called *Lugal-tudda* ("the Lusty-king") with Antares. *Lugal-tudda* is "the divine storm-bird," the Sun veiled (Akkadian *Uras* "the Veiled"), or fiercely flashing through tempest clouds, the Greek Dionysos Melanagis (vide R. Brown, Jun., "Remarks on the Tablet of the Thirty Stars," in *Proceedings Soc. Bib. Archæol.*, January—February, 1890).

8. Ἀμέρωρος, the eighth king, is equated with Algedi, and his name = *Amar-sin* ("the Ox-of-the-Moon") = "Moon-ox." Cf. *Amar-ud* ("The-heifer-of-day," vide Sayce, *Religion of the Ancient Babylonians*, p. 106). The word *amar* may very likely include the female of the Goat (vide No. II.).

9. Ὀρόρος, the ninth king, is equated with Deneb Algedi, and thus both a lunar and a solar king fall within the Sign of the Goat, an animal which in Euphratean regions is specially connected alike with sun and moon. I apprehend that the original meaning of *Ubara-lutu* was "the Servant-of-death," i.e., the setting-sun.

10. Ξισούθρος, the tenth king, is equated with Skat ("the Leg," δ Aquarii), also called Sakib ("the Pouter"), a proper star for the Deluge-hero, whose name is also given as Sisithros and Sisythēs, which latter is the corrected reading of Ξισύθης (*Peri tēs Syriēs theou*, xii.; vide Lenormant, *Les Origines*, i. 434). George Smith, with whom Jensen agrees, gave strong reasons for regarding Xisouthros as the transliteration of *Xasisadra*, and compares *Ha-sa-ad-ri-it-ti* (= *Xathritēs*). He thought *Xasisadra* might mean "the Reverential," and Jensen renders it "sehr gescheit." Delitzsch, however, rejects this identification; and Prof. Sayce has suggested *Zi-susru* ("Spirit" or "Life-of-heaven"), a name suitable enough for the moon.

The ten kings thus appear to be impersonations of natural phenomena, afterwards adapted to an astronomical cycle.

ROBERT BROWN, JUN.

PHILOLOGY NOTES.

THE Clarendon Press have just published the second part of the Concordance to the LXX. by the late Dr. Hatch and the Rev. H. A. Redpath. This brings the work as far as the word *ἐπαινος*.

In the programme of Johns Hopkins University for the coming academical year, we notice no less than sixteen courses of lectures to be delivered in the Oriental Seminary. Prof. Haupt will himself give six courses, upon such subjects as "The Cuneiform Inscriptions and the Old Testament," "The Critical Interpretation of the Book of Job," and prose composition in Hebrew, Assyrian, and Arabic; Dr. Adler will deal with Babylonian life and history, Jewish antiquities, post-biblical Hebrew, and

Ethiopic; and Dr. Johnson will give elementary instruction in Hebrew, Arabic, Syriac, and Assyrian.

THE June number of the *Indian Antiquary*, which has already reached us, consists almost entirely of articles by native scholars. Mr. V. Kanakasabhai Pillai describes some old Tamil MSS. in the library of the Rajas of Tanjore, of which the Sanskrit MSS. alone were catalogued by the late Dr. Burnell. One of these is a Tamil poem, of the usual erotic character, with an introduction professing to record a genealogy of the Chola dynasty. The royal hero of the poem seems to be a Chola king, who reigned in the beginning of the twelfth century A.D.; and the account of his appearance in public agrees remarkably with that given two centuries later by Marco Polo. Unfortunately, there are no materials for dating the poem itself. Mr. Taw Sein-ko, now lecturer in Burmese at Cambridge, continues his study of a Burmese inscription, dated 1476 A.D.; and also controverts the views maintained in a former number by Mr. B. Houghton, with regard to the priority of Pali over Sanskrit derivatives in the Burmese language. His conclusions are so important and so novel, that we quote them in his own words:—

"The form of Buddhism first introduced into Burma Proper was that of the Mahāyāna or Northern School.

"The Buddhist Scriptures when first introduced were written in Sanskrit, which is the language of the Northern School.

"The Hinayāna or Southern School, the language of whose Scriptures is Pāli, subsequently absorbed and assimilated by its stronger vitality the Northern School, which, through the cessation of intercourse with Northern India, had fallen into corruption and decay."

Finally, there is an admirable review of Prof. A. A. Macdonell's Sanskrit-English Dictionary, by Mr. G. Grierson.

REPORTS OF SOCIETIES.

ANGLO-RUSSIAN LITERARY SOCIETY.—(Tuesday, July 4.)

E. A. CAZALET, Esq., president, in the chair. Two resolutions were passed, thanking the Duke and Duchess of Edinburgh for consenting to become patrons of the society, and voting an address of welcome on the occasion of the Czar's visit to this country. It was announced that General Sir Robert Biddulph had been elected an honorary member, and that the society had sustained a great loss by the death of the president of the Russian Imperial Academy of Sciences, M. de Grot. A Russian letter from Count Milutine, applauding the objects of the society, was also read. That venerable statesman expressed the opinion that, if the society succeeded in modifying the ill-feeling existing in England towards Russia, that alone would be a service to the peace of Europe, and to the cause of universal civilisation. —After a preamble by the president about free trade and protection, and a suggestion that tariff wars would ere long be considered as objectionable as other methods of injuring our neighbours, Mr. Marval read a paper on the vast mineral productions of Russia as expounded in Prof. Mendeleeff's book on the Tariff Question, and concluded with a warm tribute to the hospitality of the Russians, which he found greater than what he had experienced in any other part of the world. Three Russian gentlemen, M. Borzenko, a barrister at the Court of Appeal at Moscow, M. Kremlov, a poet and actor, and M. Siromiatnikoff, a journalist and writer on Scandinavian lore, delivered eloquent and interesting addresses in the Russian language.—The proceedings closed with a speech in which Dr. Pollen suggested that English commerce had a wide field open to its enterprise, especially in the development of petroleum and other Russian productions, and the disposal of English goods in Russia. He also dwelt on the kindness and open-handed hospitality which he had met with while travelling and residing in Russia.

FINE ART.

ENGRAVINGS AND DRAWINGS by OLD MASTERS.—Messrs. DEPREZ & GUTEKUNST have always on hand a selection of WORKS by the best Masters. Collections arranged, valued, and purchased. Prints and Drawings mounted and framed.—18, Green Street, Charing Cross Road, W. C.

Sefton: a Descriptive and Historical Account.
By W. D. Caröe and E. J. A. Gordon.
(Longmans.)

SEFTON church is some six miles from Liverpool, and is well-known to inhabitants of that city as the best example of Gothic architecture to be seen in the immediate neighbourhood. It is not a very old church. The tower and portions of the structure date from the fourteenth century, but the main body of the building is of early sixteenth century work. It has been constantly tinkered at, but has thus far escaped any "thorough restoration." It retains much fine woodwork of various dates, including an admirable and deservedly famous screen and many carved bench-ends; there are also two fine monumental effigies of knights carved in stone, pertaining respectively to the end of thirteenth and the beginning of the fourteenth centuries. There are some brasses of later date, but historic interest. In the neighbourhood are various old buildings, such as a water-mill, barns of different dates, picturesque farm-houses, and what not.

The authors of the pleasantly printed volume under consideration have investigated all these matters, brought together the various documents and other works and mentionings that refer to them, and so constructed the kind of book that all lovers of local antiquities will be glad to possess. They have also illustrated it freely with admirable plans and numerous excellent drawings of objects mentioned. It appears that they found their labours upon the collection of documents and other materials formed, with the assistance of Mr. Caröe, by the late rector of Sefton, the Rev. E. Horley. To this they have added, as opportunity occurred, till the present completeness was attained.

The history of Sefton is bound up with that of the Molyneux family, and to a less extent with that of the Blundells of Ince. The Molyneux chapel and tombs give character to the church, which was built, patroned, and restored by Molyneuxes, whose name also frequently occurs in the list of rectors. The pedigrees of these two families, therefore, rightly open the book. Chapters follow describing the church and its neighbourhood, the builders and the rectors, among whom were some remarkable persons, notably the Rothwells, father and son, whose successive incumbencies extended over a complete century. A fourth chapter deals with the chantries, which were suppressed almost as soon as they were founded. The parish registers and accounts are discussed, and, finally, the records of the Mock Corporation.

The Mock Corporation of Sefton was, in fact, a dining-club, apparently founded at some unknown date in the last century. It carried on its festive affairs in the style of a municipal body. It went to church in state at Sefton, Sunday by Sun-

day. It owned *regalia*, which still exist. The minutes of its dinners reflect the local and national politics of the time. They have formed the subject of papers, addressed to local antiquarian bodies, but have never before been printed entire. It is not possible to read them through; but there are many entries of considerable interest, and it is well that the whole should be put out of risk of destruction.

I have thus briefly indicated the contents of this work, so interesting to Liverpool antiquaries. It remains only to add that the book is carefully written and admirably printed and bound. The appearance of monographs of this sort in all parts of the country is much to be desired. It is seldom that any has been put into so attractive as well as scholarly a form.

W. M. CONWAY.

THE HOLFORD PRINT SALE.

THE great day of the Holford Print Sale at Christie's fell too late for chronicling its details in our present issue. It was on Thursday that the Rembrandts, which were the *finis fleure* of the collection, passed under the hammer. These we shall hope to write about next week; to-day it will be enough to record the dispersion of those prints by Albert Dürer which until Tuesday last—when they were sold—had formed a portion of that historic assemblage which belonged to Mr. Holford—"collection," properly speaking, we can scarcely call it, for Mr. Holford, we believe, was not a true collector in the sense of one buying things separately and with a studious care for the quality of each, but rather a large wholesale purchaser. Nearly all of his assemblage came to him, it is said, *en bloc*.

The prices obtained by the Dürers on Tuesday were, on the whole, good. The first Dürer offered was "The Adam and Eve," a good impression which Mr. Dunthorne acquired for £100—naturally a much smaller sum than was paid last year for the quite exceptional impression in Mr. Richard Fisher's sale; but that indeed was a marvel of quality, the like of which it can hardly be possible to see again. But if, in the matter of the "Adam and Eve," the late Mr. Fisher's impression must have the *pas* over that which had been housed at Mr. Holford's, Mr. Holford's "St. Hubert" was perhaps the finest impression ever seen. At the least, it was one of the finest; and it well deserved the price at which Mr. Meder, of Vienna, ransomed it on Tuesday. This was £150. Resuming now the natural order of the sale, let us record the disposal of the sixteen small prints known as "The Passion of Christ" for £50 (Colnaghi); the small round print of the Crucifixion, £18; "The Prodigal Son," £7 10s. (Colnaghi); a delicate impression of the charming little subject of "The Virgin seated by a Wall," with its quaint background of German city, £7 (Deprez); "The Virgin holding a Pear," £5 (Gutekunst)—the Fisher example of this print fetched scarcely £2, while the Seymour Haden impression, which had once been Mariette's, realised £13 13s.; the rare print of "The Holy Family," £110 (Gutekunst); the extraordinarily finished "St. Jerome in his Cell," £130 (Meder); the famous "Melancholia," a fine impression of this undoubtedly fascinating but not particularly rare print, £62 (Meder); the "Great Fortune," £18 10s.; the splendid subject of "The Knight and Death," £145 (Meder); the beautiful subject of "The Coat of Arms with the Cock," but only a tolerable impression of it, £13—a somewhat better impression had fetched £21 in the

Fisher Sale; and, lastly, an extraordinarily fine impression of the "Coat of Arms with a Skull," £75 (Meder).

NOTES ON ART AND ARCHAEOLOGY.

DESPITE the lateness of the season, the Fine Art Society will open next week, in New Bond-street, two exhibitions of exceptional interest: a series of landscapes and flowers in Japan, in water-colour, by Mr. Alfred Parsons; and the original drawings which Mr. Hugh Thomson made to illustrate Mr. Austin Dobson's "Ballad of Beau Brocade."

ON Thursday, July 27, Messrs. Bennett & Son, of Dublin, will commence the sale of the very valuable collection of prints, engravings, and miscellaneous objects of art, which had been formed by the late Dr. Jaspar K. Joly. Though there is included an almost complete series of the works of Dickens, and first editions of Swift, Sterne, Fielding, Goldsmith, &c., the most important feature of the sale is the extraordinary collection of the works of Bewick. Besides large paper copies of the *British Quadrupeds, Birds, and Fables*, there is also a folio volume containing more than 3000 proofs of the rarest woodcuts. Among them, we may specially mention two impressions of the Chillingham Bull on vellum, in the first state, with the border and before the name was added; and impressions on vellum and satin of the Lion, Tiger, Elephant, Zebra, and Kyloe Ox.

AN exhibition of water-colour drawings, executed by the artists of the Archaeological Survey of Egypt, will be held at the residence of the Marquis of Bute, 83, Eccleston-square, S.W., from July 15 to July 22. The collection comprises sketches by Mr. Percy Buckman of various sites of historical interest in the provinces of Minieh and Assiut in Upper Egypt, a large number of facsimile drawings of wall-paintings in tombs of the Ancient and Middle Kingdoms in the same province by Mr. Buckman, Mr. Blackden, and Mr. Howard Carter, as well as many architectural drawings from the tombs by Mr. John Newberry. Cards for admission may be had on application at the offices of the Egypt Exploration Fund, 37, Great Russell-street, opposite the British Museum.

AT the meeting of the Japan Society, to be held on Wednesday next, at 20, Hanover-square, Mr. George Crawley, formerly of the Imperial Engineering College, will read a paper on "Wood and its Application to Japanese Artistic and Industrial Design." The collection of Japanese wood-working tools in the South Kensington Museum has been lent for exhibition. Mizutani Takichi, a *daiku* (master carpenter and joiner) from Tokio, will give practical demonstrations of Japanese carpentry and joinery; while a London joiner will furnish illustrations of English methods of work, for purposes of comparison.

THE annual meeting of subscribers to the British school at Athens will be held on Wednesday next, at 5 p.m., in the meeting room of the Society of Antiquaries, Burlington House, with the Archbishop of Canterbury in the chair. The reports of the director and of the managing committee will be read, and officers will be elected for the ensuing session. All members of the Hellenic Society are invited to attend.

HER MAJESTY has been pleased to convey her thanks to Messrs. Cassell & Co. for copies of the portraits of the Duke and Duchess of York, which were produced for school decoration. These portraits (which originally appeared in the *Quiver* and *Cassell's Magazine*) were reproduced on plate paper, and issued

gratuitously by Messrs. Cassell and Co. to the elementary schools throughout the kingdom.

MUSIC.

OPERA AT COVENT GARDEN.

"I RANTZAU" was given last Friday week under the direction of the composer. As the plot and music have already been described in the ACADEMY, it will be only necessary to correct or confirm the impressions made on us by the opera on the occasion of its production at Florence last November. Mascagni must have found out by now that it is easier to make than to maintain a reputation. The sudden success of "Cavalleria Rusticana" perhaps made him forget this, for he does not seem to have used proper discretion in accepting libretti. In "Cavalleria Rusticana," a story appealing powerfully to the emotions, he found good material: as Moses by Aaron and Hur, so were the hands of the composer stayed up by his librettist. "L'Amico Fritz" was a dull book, and much clever music was wasted on it. The story of "I Rantzau" has many good points: it is based on hatred and love, and are not these the main springs of opera? But neither exposition, development, nor *dénouement* is satisfactory, and the musician only finds one or two strong situations. That Mascagni has made the most of these is one of the signs of promise which we detect in the work; we refer to the interview between Luisa and her father at the end of the second act, and the meeting of the brothers at the close of the third act. The composer ought never to have accepted the book: not only is it faulty, but it demands, in our opinion, music of quite a different character to that provided by Mascagni—less storm and stress, and plenty of local colour. The composer, however, is young, has genius, and can afford to make one, or even more, mistakes; still each step in the wrong direction has to be retraced, and not without toil and trouble. "I Rantzau" will never take the world by storm, but its merits must not be ignored. If only Mascagni can find another suitable libretto, we feel sure that he will surpass the best effort which he has hitherto made. There is no more painful chapter in the history of opera than that which tells of the genius wasted on dull material; much fine music has thus sunk into hopeless oblivion. The performance of the opera on Friday was, on the whole, good. The part of Luisa scarcely suits Mme. Melba, but she did the best she could with it. Signor de Lucia as Georgio displayed great intensity. The brothers Gianni and Giacomo were well represented by MM. Ancona and Castelmarty. Mr. David Bispham sang well, but in his acting was not quite gentle enough for the tender-hearted schoolmaster.

There was a magnificent performance of "Les Huguenots" on the following evening. Meyerbeer's opera is full of genius, and, when well interpreted, the weak moments pass more or less unnoticed. The duet between Raoul (M. Jean de Reske) and Valentine (Mme. Albani) has rarely been more splendidly sung. Mlle. Giulia Ravogli was in every way an admirable Urbano. M. Lassalle as the Conte de San Bris was dramatic and dignified. M. Edouard de Reske was at his best as Marcello. Signor Bevilacqua conducted in an able manner.

"Die Meistersinger" was performed on Wednesday evening. Mme. Albani's Eva is not one of her best Wagner impersonations; but her fine singing, her earnestness and stage experience, make amends for what else may be lacking. M. Jean de Reske sang splendidly, and looked picturesque as Walther. Mr. David Bispham deserves high praise for his Beckmesser; he was properly serious, and there-

fore made his part effective. Mr. Hedmond as David sang well, but showed a tendency to overact his rôle. M. Lassalle was a dignified Sachs; Herr Wiegand, a heavy father; and M. Dufliche, a not very satisfactory Fritz Kothner. Signor Mancinelli conducted in his usual manner.

J. S. SHEDLOCK.

MUSIC NOTES.

THE short series of Richter Concerts came to a successful close on Monday, July 10. The programme was devoted exclusively to Wagner and Beethoven. Mme. Sherwin gave a correct but rather a cold reading of "Elisabeth's Greeting." Mr. Andrew Black declaimed in excellent style "Pogner's Address," from act i. of "Die Meistersinger." An excerpt from the "Rheingold" was not very satisfactory, so far as the vocalists were concerned. The instrumental movements of the "Choral Symphony" were magnificently played. Dr. Hans Richter conducts Beethoven's great work with power and veneration. The concert commenced with the "Tannhäuser" Overture, and full justice was rendered to it both by band and conductor. As an interpreter of Wagner and Beethoven, Dr. Richter still stands *facile princeps*.

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